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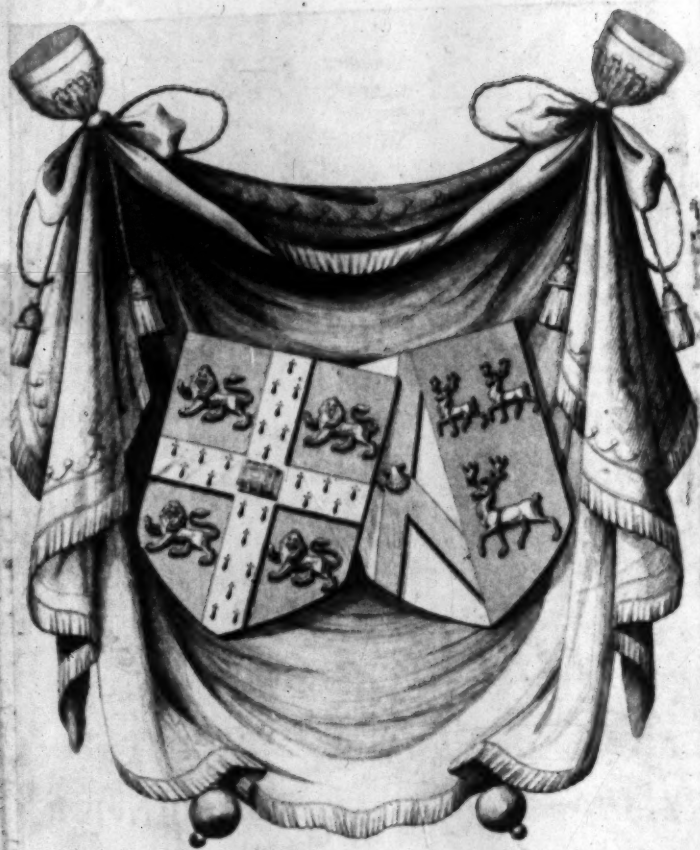
THE <sup>LE. 19. 50</sup>  
HISTORIE  
of Life and  
Death.

With Observations  
*Naturall and Experi-  
mentall for the Prolon-  
ging of LIFE.*

Written by the Right Hono-  
rable *Francis Lord Veru-  
lam, Viscount S. Alban.*

L O N D O N :  
Printed by *I. Okes*, for *Hum-  
phrey Mosley*, at the Princes  
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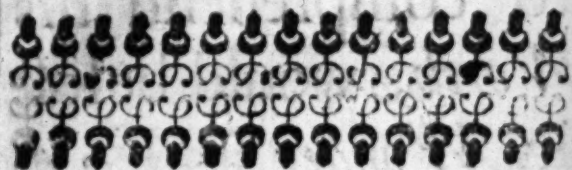


T  
Ri  
Sr.  
Knig  
Go

SIR



Hi  
mi  
tha



TO THE  
Right Worshipfull  
Sr. EDWARD MOSLEY  
Knight, his Majesties Atturney  
General of the Dutchey of  
*Lancaster, &c.*

SIR,

**H**e Honourable  
*Author* of this  
*History* was such a  
miracle of *Learning*,  
that *Fancy* striving  
to

*The Epistle*

to comprehend his  
*Worth*, would be lost  
in *Wonder* and *A-*  
*mazement* : this *Work*  
of his retaining an af-  
fection to *Graves-*  
*Inne*, where the *An-*  
*thor* is, and shall be  
remembered by the  
*Living* and *Posterity*,  
hath an originall am-  
bition, before it walk  
abroad into the  
*World*, to visit Your  
*Wor-*

*Dedicatory.*

*Worship*, being a worthy Ornament of that Society; that so Your respective entertainment may instruct the *Envious* and *Ignorant Tribe*, to reverence; rather than judge *Honorable Personages* and their *Labours*. It will become mee onely to waite on the *Imaginations* of so great a Ge-

A 4 *nus*,



*The Epistle*

*nus*, and while they  
converse with You  
in a nearer distance,  
to acknowledge that  
Your *Worships Name*  
dignified with deser-  
ved *Titles*, the *Seales*  
*of vertue*, agreeing with  
mine *only in Deno-*  
*mination*, made mee  
presume of Your *Fa-*  
*vour* in accepting  
them, and my *Inten-*  
*tion* full of *Ser-*  
vice-

*Dedictory.*

viceable respects, hoping that *verbum* *fat, &c.* a word will be sufficient to present this *Oblation*, and the humble service

*Of Your Worships*  
*Honourer,*

HUMPHREY  
MOSLEY.

To



**TO THE**  
Living and Po-  
sterity.

**T**HE History of  
Life and Death,  
being the last of sixe  
Monethly designations,  
seemed worthy to bee  
preferred to bee the se-  
cond in Publication,  
because the least losse of  
time, in a matter of so  
great

*To the Reader.*

great utility, should be  
pretious, for wee hope,  
and desire that it may  
redound to the good of  
many; and that noble  
Physitians raising their  
minds, may not be whol-  
ly imployd in uncleane  
cures, nor honoured only  
for necessity, but become  
also the Stewards of Di-  
vine Omnipotency and  
Clemency, in prolonging  
and renewing the life of  
Man,



To the Reader.

Man, especially since it  
may be done by safe, con-  
venient, civill, but un-  
tryed new waies and  
meanes: For while we  
Christians aspire and  
labour to come to the  
Land of Promise; it will  
be a signe of Divine fa-  
vour, if our shoos and the  
garments of our frail bo-  
dies, be here little worne  
in our iourney in the  
worlds wildernesse.

THE



# THE History of Life and Death.

*The Acceſſe.*



Ancient is the ſay-  
ing and complaint,  
that *Life* is ſhort,  
and *Art* long.

Therefore our labours intend-  
ing to perfect *Arts*, ſhould by  
the aſſiſtance of the Author of  
Truth and Life, conſider by  
what meanes the *Life* of man  
may be prolonged. For long

B

Life

Life being an increasing heape of finnes and sorrowes lightly esteemed of Christians aspiring to Heaven, should not be dispised, because it affords longer opportunity of doing good Workes. Moreover *A-matus* survived the other Disciples, and many Fathers, especially many holy Monkes and Hermites, lived very long, whereby it seemes that this blessing of *long Life* (so often repeated in the Law) was after our Saviours time lesse diminished then other earthly benedictions. But the happinesse of *long life* is naturally desired, although the meanes to attaine it, through false opinions and vaine reports be hard to find, the generall opinion of Physitians concerning *Ra-*  
*dicall*

*dicall moisture, and Natural heat* being decciveable, and the immoderate praise of *Chymicall* Medicines possessing others with failing hopes.

That which admits reparation, remayning whole and sound in Essence, may be eternally preserved, as the Vestall Fire, whereupon Physitians and Phylosophers perceiving that the bodies of living creatures being nourished, repaired, and refreshed, grew old afterward, and speedily perished, they sought Death in an irreparable subject, supposing Radicall moysture incapable of solid reparation, from Infancy there being no just reparation, but an unlike Addition, sensibly by Age decayed, and at last corrupted, and dissol-



ved. This conceit of theirs was ignorant and vaine, for young living creatures being all over and wholly repaired, do by their increasing in quantity, and growing better in quality, shew that if the measure and manner of repairing decayed not, the matter of repairing might be eternall. But the *decay* in *repairing* proceeds from the unequal repairing of some parts sufficiently, others hardly and badly in Age, the bodies of men beginning thereby to undergoe *Mezenti-us* torment, living in the embraces of the dead untill they dye, and being easily repairable, yet through some particular difficulty in restoring, doe decay. For *spirits, blood, flesh, and fatnesse*, are in the declining

clining estate of Age easily repaired; but there is much difficulty and danger in repairing the dry parts, and fuller of pores, as *membranes, tunicles, nerves, arteries, veines, gristles*, most of the bowels, and all the organick and instrumentall parts. For when those parts that should performe their office to other actually reparable parts, cannot, being decayed in strength, execute their office, a generall ruine follows, and parts naturally restoreable, through defective Organs of *Reparation*, doe decrease and decay. For the *spirit*, like a light flame, continually feeds on bodies, and the Ayre without conspiring therewith, doth suck and dry the fabrick and instruments of

the body, which are thereby decayed, and made unfit to performe the office of repairing. And these are the true wayes whereby *naturall Death* approacheth, deserving due consideration: For how can Natures course, if unknowne, bee helped or prevented? Therefore the meanes whereby the *consumption*, or decay of mans body may be prevented, and the repairing and restoring thereof furthered, are most precious, and worth knowing. The *spirits* and *ayre* without are the chiefe causes of *consumption*, and the generall progresse of Nourishment is the cause of *restoration*. For the *spirit* within and the *ayre* without doe worke on dead bodies, striving also to produce

duce in living bodies the same effects, though weakened and restrayned by the *vitall spirits*, and partly by them increased. For bodies without *life* doe a long while subsist and endure without Reparation: but the *life* of creatures without due nourishment and *reparation* suddenly decayes, and is extinguished like *fire*. Therefore a two-fold search is required, considering mans body as livelesse and unnourished; and as living, and nourished. So much for the Preface, proceeding now to the Topicks, or common-places of the search.





## Particular Places:

O R,

Poynts of Inquiry concerning *Life* and *Death*.

1.

**O**F Nature *durable*, and *lesse durable*, in liveles bodies, and in Vegetables, no copious or Legall, but a summary brieſe *inquiry* is made.

2.

Of the Drineſſe, Withering, and Conſumption of liveleſſe bodies and Vegetables, of their manner and progreſſe in working, and alſo of hindring and ſtaying of Drying, Withering, and Conſumption, and the pre-

preservation of the state of Bodies; and also of Mollifying, Softning, and Reviving, beginning to be affected with Drinesse, make diligent inquiry.

Yet no perfect exact inquiry is needfull concerning these poynts, included under their proper Title of Duration and Continuance, beeing not principall matters in this Inquiry: but such as doe onely affoord light to prolonging and restoring of Life, in living Creatures, subiect (as is aforesayd) to the same accidents but in a peculiar manner. Afterward the inquiry proceedes from livelesse Creatures, and Vegetables, unto living Creatures, and Man.

3.

Of long liv'd, and shortliv'd

4.

B 5

living

living Creatures, with the due circumstances, causing their long lives, enquire. But the dureablenesse of Bodies being two-fold, one in *Identity* or *being*, the other in *repayring* of *Vegetables* and living Creatures, perfected by *nourishment*, therefore concerning *nourishment* and the wayes and progresse thereof, enquire in the Title of *Digestion* and *nourishment*, where they are particularly handled.

The *inquiry* proceeds from living Creatures to *Man*, the principall subject, whereof a more exact and perfect *inquiry* is needfull.

Of the long *Life* of men, in respect of the Ages of the World, Countries, Climates, places of birth, and Dwelling, *inquire.*

Of

Of the length and shortnesse  
of *Life* in men, in regard of  
their stocke and Kindred, and  
in respect of severall Com-  
plexions, Constitutions, shapes  
and statures of the Body, mea-  
sure, and space of Growth,  
and the making and proporti-  
on of the Limbes, *inquire.*

6.

The long and short *Life* of  
Men is shewed by no *Astrolo-  
gicall inquiry*, but by common  
and evident *Observations*  
drawne from Births in the sea-  
venth, eight, ninth, and tenth  
Moneth, by night or day, and  
in what Moneth of the yeare.

7.

How Mans *Life* is length-  
ned and shortned, by suste-  
nance, Dyet, government of  
*Life*, exercise, and the like, and  
by Ayre, shewed in the afore-  
sayd poynt of dwelling places.

8.

How



9. How Studdies, kind of Life, affections of the Soule, and divers accidents doe shorten and lengthen the life of Man.
10. Of Medicines prolonging life.
11. The signes of a long and short life, not denoting ensuing Death, (which belong to Physicall History) but being in health apparent, are observable by the *Physiognomy*, and such others.  
To the inartificiall inquiry of length and shortnesse of Life, is added an Artificiall inquiry, by ten practicall intentions, being of three sorts, and intending to stay Consumption, to Repaire and Renew Age.
12. Preservatiues against drinesse and Consumption, and to keep the

the body from drying and consuming.

Of Nourishment and Digestion, being Repairers of the body, and how to improve and make them good.

13.

How to repaire and renew age, and to soften and moisten hardnesse and drynesse.

14.

And because the way of death without knowing the seate, house, and den of death is hard to be knowne, therefore these kinds of Death are declared, which want and necessity, whence consumption of Age proceeds, not violence doe procure.

15.

Of the drawing neare of Death, and the necessary not violent causes thereof.

16.

Lastly, the lively character of Age describing the difference

17.

different state of the Body in youth and Age, by their necessary Effects and Defects.

18.

Of the different state of the Body, and abillities in Youth, and in Age remayning undecayed.



*NATURE Durable.*

*The History.*

Artic. I



Metals are very durable, and continue beyond all observation, Age and Rust, not perspiration making them decay, but not Gold.

2.

Quick silver beeing a moyft and soft substance, is easily rarified by the fire, but without fire doth neither decay by Age nor gather Rust.

The

The harder sort of Stones,  
and many Minerals, though  
exposed in the open ayre, are  
very durable, much more lying  
in the earth. 3.

Stones gather a kind of fol-  
der instead of Rust, but *pearles*  
and *Christall*, though their  
clearenesse decay through age  
are more durable then Met-  
tals.

Stones on the Northside of  
Pyramids, Churches, and o-  
ther buildings, do sooner than  
on the South-side decay and  
consume; but Iron, as appears  
by iron bars of windows, doth  
on the South-side sooner than  
the North-side beginne to  
rust. For in all putrefaction  
(as rust) moisture hastens disso-  
lution, and Drinessse wither-  
ing.

The



5. The stocks and bodies of hard Trees being feld, and hew'd into timber, or framed into wooden workes, doe last divers ages, yet their bodies differ; some being hollow, as the Elder-tree; outwardly hard, but having a soft pith in the middle. But of solid trees, such as the Oke, the inward part (called the heart of the Oke) is hardest.
6. The leaves and stalkes of Plants and Flowers continue not long, but doe either dissolve into dust, or rot: Roots are more durable.
7. Bones of *living creatures* last long, as appeares by dead bones lying in Charnell-houses. Hornes also are very durable, and Teeth, as Ivory, and Sea-horse teeth.

Hides

Hides also and skinnēs endure long, as it is evident by ancient Parchment-bookes : Paper also will last many ages, though not as long as Parchment.

8.

Glasse and burned Bricks, also roasted Flesh and Fruites last longer than raw, because the roasting prevents putrefaction ; and by evacuating and venting the watry humour, doth longer preserve the oyley humour.

9.

Water is soonest devoured and dryed by the Ayre, oyle on the contrary, doth slowly evaporate, which in liquors and mixtures may bee discerned. For Paper wetted with water is at first transparent, but afterward waxeth white and cleare againe, loosing

10.

loosing that former transparentnesse', the vapour of the water being exhaled : but Paper, dipped in Oyle, is a long while transparent, the oyle being not exhaled : so that writings, by laying on them an oyled Paper, and carefully drawing the Letters discerned through the Paper, may be counterfeited.

11.

All Gummes are very durable, and also Waxe and Honey.

12.

Other accidents also, as well as their owne Nature, doe make bodies endure, or decay. For Wood and Stones lying continually in the Water, or Ayre, endure longer than if they were sometimes wet and over-flowed; and stones placed in buildings North or South,

South, as they lye in the  
Mynes are more durable; and  
Plants live longer being remo-  
ved and transplanted.

*Greater Observations.*

[T is a certaine Position, that  
all Bodies which may bee  
touched, have a *spirit* with  
tangible parts, covered and  
inclosed, being the original  
cause of dissolution and con-  
sumption, prevented by de-  
taining of the *spirit*.

1.

The *spirit* is detained, either  
violently when it is thrust to-  
gether, and confin'd; or vo-  
luntarily, the *spirits* being  
slack, and unactive in motion,  
and the Ayre doth not urge it  
to vent and issue forth: for  
hardnesse and oylineffe being  
du-

2.



durable qualities, doe binde, supple, and feed the Spirit, and keepe it from the corruption of the Ayre, which is in substance like unto Water, as Flame to Oyle. And so much of the durablenesse and dissolution of *inanimate* bodies.

*The Historie.*

**C**old Hearbs with their roots and stalkes doe every yeere spring, and dye; as *Lettice, Purslane, Wheate*, and all kind of Corne: yet the colder sort of hearbs endure three or foure yeeres, as the *Violet, Strawberry, Burnet, Primrose*, and *Sorrell*: but *Borage* and *Buglosse* are short liv'd; *Borage* living a yeere, *Buglosse* above a yeere.

Hot

Hot hearbs beare their age  
and yeeres better, as *hyssop*,  
*thyme*, *savory*, *marioram*, *balm*,  
*mint*, *worme-wood*, *germander*,  
*sage*, &c. *Fennell*, after the  
stalk is dead, buddeth forth a-  
gaine from the roote: but *pulse*  
and sweet *marjoram* can better  
endure age than *winter*, and  
will live and flourish being set  
in a warm place, and defenced  
from cold. For a knot of *hyssop*  
an usuall ornament of gardens,  
being twice clipped yeerely,  
hath continued forty yeares.

14.

Bushes and shrubs live three  
score yeeres, and some double  
as much. A Vine of sixty  
yeeres old is fruitfull in Age:  
*Rosemary* well set and plan-  
ted, lives sixty yeeres: but  
*Beares-foote* and *Ivy* endure  
above an hundred yeeres. The  
age

15.

age of the Reispasse is not discerned, because the head thereof bending to the earth, gets new roots hard to be perceived from the old.

16. The oldest great *trees* are, the Oke, the Holme, wild ashe, Elme, Beech, Chesnut, Plane-tree, Fig-tree, Lote-tree, wild Olive, Olive, Palme, and Mulberry, some whereof live 800 yeeres, and the rest 100.

17. The wood of sweet Rozen trees is more durable than themselves are in age; also the Cypresse, Maple, Pine, Box, and Juniper, live not so long as the former *trees*, but the tall Cedar is as long-liv'd.

18. The Ash forward in bearing fruite, reacheth to 100 yeeres of age, or more; and also the Cane, Maple, and Servis-tree.

But

But the Poplar, Linden, Willow, Sycomore, and Walnut-tree live not so long.

The Apple-tree, Peare-tree, 19.  
Plumme-tree, Pomegranate,  
Orange, and Cytron, Medler,  
Dog-tree, and Cherry-tree,  
being cleared from mosse, may  
live fifty or threescore yeeres.

Great trees are generally 20.  
long-liv'd, and of a hard substance ; Mast-trees and Nut-trees live longer than Fruite-trees, and Berry-trees : And trees whose leaves doe slowly come forth, and fall off, continue longer than trees more forward in producing Fruite and Leaves : also wild Forrest-trees live longer than Orchard trees, and sharpe Fruit-trees than sweete Fruite-trees.

*The*



*The greater Observation.*

3. **A**ristotle well observed the difference between *Plants* and *living creatures*, in respect of Nourishment and Repairing ; namely , that the body of living creatures is confined within certaine bounds , and coming to a due proportion, is continued and preserved by nourishment : nothing that is new growing forth , except Haire and Nailes, accounted excrements , whereby the vigour and strength of living creatures must necessarily sooner decay and waxe old : but Trees putting forth new boughs, branches, and leaves, those renewed parts being young, greene, and flourishing, doe

doe more strongly and cheerfully attract nourishment than seare dry branches, whereby the body, through which such nourishment passes to the boughes, is with more plentifull nourishment moistened. This (though not observed by *Aristotle*, nor clearly discussed) is evident, because woods and Trees, by lopping their boughs and branches, flourish more, and live longer.

*Of Drynesse; the preventing of  
Drynesse, and softning of  
Drynesse.*

*The Historie.*

**B**Y Fire and vehement heat *Artic. 2.*  
some substances are dryed, 1.  
others melted.

C

*Limus*

*Limus ut hic durefcit, & hac ut  
cera liquefcit*

*Vno eodemq; igne——*

*As the ſame fire hardens clay,  
And makes Wax to melt away.*

It dryeth the earth, ſtones,  
wood, cloth, and ſkinnes, and  
melteth Mettalls, Waxe,  
Gumme, Butter, Sewet, and  
the like.

But Fire being vehement, at  
laſt dryeth up that which it  
hath melted: for a hot Fire  
maketh mettalls (except gold)  
by evaporation lighter in  
weight, and more brittle. And  
oily fat ſubſtances are by a  
hot fire fryed and roasted,  
becomming more dry and  
hard.

The

The open Ayre doth dry,  
but never melt ; as High-  
wayes, and the face of the  
earth wet with showers, are  
hereby dryed ; and also Lin-  
nen-cloaths hanged out in the  
Ayre, and Hearbs, Leaves,  
and Flowers growing in the  
shade : And the Ayre warmed  
with the Sunne-beames, (not  
disposing it to putrefaction) or  
moved with Windes, doth  
dry much more on an open  
plaine.

3.

Age is a great but slow dry-  
er ; for all naturall bodies not  
rotting or putrefying, are  
dryed by Age, being the  
measure of time, and the ef-  
fect of the in-bred spirit of  
bodies, sucking out the bo-  
dies moysture thereby decay-  
ing, and of the outward ayre,

4.



multiplying above the inward spirits, and moyſture of the body, and ſo deſtroying them.

Cold moſt properly dryeth; for Dryneſſe proceeds from ſhrinking and gathering together, being the proper effect of cold: but by the powerfull warmth of Fire, abating the weaker cold of Winter, Froſt, and Snow, the dryneſſe of cold is not on men ſo powerfull, but ſooner diſſipated: yet Froſt, and March winds being dry and cold, doe licke up moiſture, and dry the earth more than the Sun.

6. Chimney-smoake is a dryer; for Bacon and Neats tongues are hung and dry'd in Chimnies, and perfumes of Sweetewood & *Olybanum* drying the braine, doe ſtop Diſtillations and *Catarrhs*. Salt

Salt dries slowly both without and within, making salt fish, through long salting, hard within.

7.

By the application of some hot gummes and binding waters the skinne is dried, and fill'd with wrinkles.

8.

The spirit of strong Wine drying like Fire, will make the yoałke of an Egge put thereinto become white, and bake Bread.

9.

Powders dry, and sucke up moystures like Spunges, or as Sand-dust throwne on a Writing, dryes the Inke: Also the smoothnesse and uniformity of a body (not admitting moysture to enter by the Pores) accidentally causeth Drynesse, by exposing the Body to the Ayre,

10.

as Jewels, Looking-glasses, and Sword-blades, being breathed on, seeme at first to be covered with a Vapour, which vanissheth afterwards like a cloud, and so much for drynes.

11.

In the East parts of *Germany* Garners are usually made in Cellars under ground, wherein Wheate and other Graines are kept in *Straw*, which beeing layd a good thicknesse, expels and drinks up the moysture of the Vault. Corne is thus kept twenty or thirty yeares from putrefaction, and both Greene and serviceable to make Bread. The like Garners have beene used in divers Countries, as in *Cappadocia*, *Thrace*, and also in *Spaine*.

12.

On the topps of houses,  
Garners

Garners also with Windowes to the East and North, may be conveniently placed, having a higher and lower Roome, and a Scuttle hole in the midst, through which the Corn, (like Sand in an houre glasse) continually falling, and afterward with shovels throwne backe agayne, is kept in continuall motion, and preserv'd from putrefaction; for by this motion and Wind, the watrey humour beeing speedily vented, the oylie humour is kept from venting with the watry humor. Also on Mountaynes of a pure Ayre, dead carkasses do not in many dayes corrupt.

Fruites, as Pomegranates, Cytrons, Melons, Peares, and the like, and also Flowers, as Roses and Lyllies, will keepe  
C 4. long



long in earthen Vessells well stopt, although the Ayre, their outward enemy, lets in through the Vessell unequall heate and cold. Therefore lay the Vessells closely stopt in the earth, or in shaded waters, as in the Wells or Cisternes of Houses; but let Fruits laid thus in water, bee put in Glasse-vessells rather than earthen.

14.

Generally, whatsoever is laid under the earth, and in Cellars under ground, or deepe in waters, doth retaine naturall vigour longer, than if kept above the earth.

15.

Apples, Chesnuts, or Nuts, falling into a Snow-cave on the Mountaines, or into an artificiall Snow-house, and afterward found when the Snow

Snow is melted, will bee as fresh and faire as if newly gathered.

Bunches of Grapes in the Countrey, kept in meale, will taste somewhat unpleasant, but are thereby preserved moyst and greene, also all hard fruits will keepe long in Meale, or Saw-dust, or in a heape of sound Corne.

Fruites in liquors of their kind, resembling their flowers, will keepe fresh, as Grapes in Wine, Olives in Oyle, &c.

Pomegranates and Quinces keepe long, being lightly dipped into Sea-water, or salt water, and then in the open Ayre and shade dried.

Fruits laid in Wine, Oyle, & Pickle, are thereby long kept.

C s Honey,

16.

17.

18.

19.

Honey, and the Spirits of wine, preserve them longer, but especially Quicksilver.

20. Fruits covered with Wax, Pitch, Mortar, Past, or the like, keepe Greene very long.

21. Flyes, Spiders', and Ants, being accidentally drowned, and buried in Amber, and the Gums of Trees, their soft and tender bodies doe never rot or corrupt.

22. Grapes and other Fruits are by hanging up, both kept from bruises, often received by lying on the ground, and are also by the Ayre equally encompassed.

23. Observe that Vegetables and Fruits beginne to putrifie and wither on that part, by which growing they attracted nourishment;

ment, therefore Apples or Fruites, their stalkes being covered with Waxe or Pitch, wil keepe best.

Great Weekes of Candel doe sooner consume the Suet, then lesser weeks, & the flame of Cotton, sooner then that of a Rush, or Straw, or Wood-dentwigs; and Iuniper Torches burne out sooner then Firre or Beech Torches. A candle blazing in the Winde, wastes sooner, then burning quietly in a Lanthorne; for generally all flames stirred with Winde are most wastfull and devouring. Also Lampes in Sepulchers burne very long.

The nature also and quality of the Nourishment, as of the flame; maketh candel burne long,

24.

25.



long; Waxe being more durable than Sewet, and wet Sewet than dry Sewet, and hard Wax than soft Wax.

26. Trees, the earth about their roots being not every yeere, but evere five or ten yeeres opened, and the superfluous boughs and branches cut away, and pruned, will last the longer. Also dunging and spreading of Marle about Trees, or much watering makes them fruitfull, but not durable. And so much of preventing Drynesse and Consumption.

The experiments of softning Drynesse drawne from living creatures, and from Man, are these which follow.

27. Willow-twigs, serving usually

usually to binde Trees, layd to  
steepe in water, become more  
flexible: Rods are set in Pit-  
chers of water to keepe them  
from drying, and Bowles  
cleft with drynesse, being laid  
in the water doe close a-  
gaine.

Boots growne old, hard, 28.  
and stubborne, being greased  
with Sewet before the fire,  
doe wax soft; or being onely  
held before the fire, become  
somewhat softer. Bladders  
and skinnes growne hard, are  
softned with warme water,  
and Sewet, or any kind of  
grease, especially by rubbing  
together.

Old Trees having stood 29.  
long without removing, if the  
earth bee opened about their  
Rootes, will beginne to  
put

put forth, and flourish.

30.

Old 'spent Oxen taken from the Plough, being put into fresh pastures, recover new tender flesh, and as sweete as if it were of a Steere.

31.

A strict spare dyet of *Guaiacum*, and bread twice bak'd, used for curing the *French Disease*, or old *Catarrhs*, and the *Dropie*, makes Patients very leane, by consuming the moisture of their body; which being restor'd againe, they become strong and lusty. Moreover weakning sicknesses well cur'd, doe make many live the longer afterward.

### *Greater Observations.*

1.

**M**EN like Owles wondrous sharp-sighted in the darkness.

nesse of their owne opinions, are blinded with the day-light of Experience. The elementall quality of *drynesse*, and how *drynesse* by a natural working doth corrupt and consume bodies, is observed, but not the beginning, proceeding, and ending of *drynesse* and *consumption*.

Drynesse and Consumption proceed from three Actions, originally caused by the naturall spirit of bodies.

2.

The 1. Action is the refining of moisture into spirit, the 2. the spirits venting; the 3. the drawing or closing together of the bodies thicker parts the spirit being gotten out. The former are Causes onely of Consumption; the last is that *drynesse* and *hardnesse*, heere chiefly handled.

3.

The



The refining of Spirits is cleare and manifest ; for the spirit inclosed in every tangible body that may be toucht , forgets not to alter and change whatsoever is digestable and convertible in the body , and doth multiply it selfe by begetting a new spirit. This is most evident in substances , which by drynesse being abated in weight , are hollow , and full of pores , and doe yeeld an inward kind of sound ; for the spirit making things lighter rather than heavier , by converting into it selfe the heavy moisture of a body , makes it lighter in weight. And this is the first Action, namely of refining & cōverting moisture into spirit.

3.

The second Action of the  
spirits

spirits venting is also evident. For this venting forth of the spirit may be seene in vapours, and smelt in decaying odours and sents, or if breaking out by degrees, as in age, is the same, but insensibly performed. Moreover, the spirit in a compact close body, finding no pores whereby to vent, striving to get out, drives and thrusts out the thicker parts of the bodies superficies, thereby making mettalls rust, and fat substances grow mouldy. And this is the second Action of the Spirits venting.

The third Action obscurer, but certaine, is the contraction of thicker parts, after the spirits getting forth, for bodies do then contract & take up les-

6.

lesser roome, as dry'd Nut-kernels fill not their shells, and beames and wooden rafters joyned close at first, afterward through drynesse doe chinke, and cleave asunder, and Bowles chap and gape with drynesse. Secondly, it is evident by the wrinkles of withered bodies, some parts by contraction being loosened, others drawne together, and wrinkled. For wrinkled outsides of bundels of Paper and old Parchments, the skinn of living creatures, and soft cheese having an outward coate wrinkled with age, are smooth within: and so Parchment, Paper, and leaves held before the fire, doe wrinkle, turne, and winde together. For Age by slow contracting and draw-

drawing together, doth cause wrinkles; but fire doth hastily contract, and fold together: and substances uncapable of wrinkles do contract, and grow hard. But when bodies, after the spirits are violently vented, and moisture consumed, cannot unite & contract, they putrefie into a masse of dust, which being lightly touched falls asunder, and vanishes into ayre, as burnt Paper and Linnen, and embalmed carkasses will doe. And this is the third action of Contraction of thick parts after the Spirits venting.

Observe, that when fire and heate drying onely accidentally, have performed their proper worke of refining and diffusing the spirit and moisture, then the parts accidentally

7.



tally contract, onely to avoid vacuity and emptinesse, or for other reasons.

8. Putrefaction and drynesse proceeding from the inward spirit, differ in their ingresse and entrance : for in putrefaction all the spirit is not vented, but a part detayn'd, which like a silent fancy works divers changes on the thicker parts not locally contracted, and brings them to an uniforme likenesse.

*The length and shortnesse of Life in living creatures.*

*Artic. 3.  
Cónexion.*

Concerning the length and shortnesse of Life in living creatures, observations are light and fabulous : the unkindly life of tame creatures being corrupted, and the life  
of

of wild beasts by enduring hard and hot weather, shortened. Neither doe the greatnesse of their bodies, time of bearing, number of young ones, or time of growth, sometimes concurring together, sometimes disjoyned, afford any certaine observations.

Of all living creatures, (except some few, (it is reported) that Man liveth longest, in whom all concomitant accidents meete in due proportion : Stature great and large, bearing in the wombe nine moneths, one Off-spring commonly ; private haire at fourteene, growth till Twenty.

The Elephant liveth longer than any Man doth ordinarily : His bearing in the wombe

1.

2.

wombe ten yeeres is a fabulous report, being but two yeeres, or above a yeere. His bulke or body is exceeding great, growing twenty yeers; and his Teeth are very strong. The Elephant is observed to have the coldest blood of all other living creatures, and an hundred yeeres, whereunto sometimes he attaineth, is his age.

3. Lyons are accounted long-liv'd, many having beene found toothlesse, caused happily by their violent breathing, and therefore no certaine signe of age.

4. The Beare is a great sleeper, a slow and sluggish beast, born by the Damme not above forty dayes, being a signe of short life.

The

The Fox is well skin'd, feeds  
on flesh, and lives in caves,  
but not long liv'd; being a kind  
of Dogge, which is a short  
liv'd beast. 5.

The Cammell being a slender  
strong beast, lives ordinarily  
fifty yeeres, sometimes  
an hundred. 6.

The Horſe ſeldome attaines  
to forty yeeres of age, his ordinary  
age being Twenty  
yeeres, there being now no  
Horſes of the Sunne living  
freely in faire paſtures, but  
all are ſerviceable to man, by  
whoſe uſage the life of the  
Horſe is ſhortened: but the  
Horſe growes untill he be ſix  
yeeres old; and a Mare goes  
longer than a woman, and hath  
ſeldome two foales. 7.

The Aſſe lives as long as the  
Horſe, 8.



Horse, but the Mule is longer liv'd than both.

8.

The Hart is famous for his long life; for about the necke of a Hart a Chaine hid, and covered over with fat was found, which had beene put about his necke many yeeres before. But because at five yeeres old the Hart comes to perfection, and his hornes having at first but a few branches, doe then sprout forth, and afterward fall off, and grow againe every yeere; therefore his age is not so curantly beleev'd.

9.

The short-liv'd Dogge lives but twenty yeeres, being his utmost age; his ordinary age fourteene yeeres. His disposition is hot and fickle, alwayes violently stirring about, or  
slee-

sleeping. The Bitch brings forth many whelps at one litter, and goeth nine weekes.

The Oxe being a slow beast, full of flesh, soone fatted, and fed with Grasse, is short-liv'd in respect of his bignesse and strength, sixteene yeeres being his age; which is longer than the Cow doth live, bringing forth but one Calfe, and going with her burthen fixe moneths.

10.

The Sheepe, a beast of a midling bignesse, having a little gall, and well cloathed with a warme fleece, more curled than other Beasts haire, seldome comes to the age of ten yeeres.

11.

Rammes at three yeeres old begin to engender, and untill Eighteene yeeres of

D

age

Age doe beget Lambes. A Sheepe being subject to many diseases, doth seldome live out his utmost age.

12.

The Goate somewhat resembling the Sheepe in shape, lives no longer, but is nimbler, and firmer flesh'd, and should be therefore longer-liv'd, but lasciviousnesse shortens his life.

13.

The Sow lives fifteene yeeres, sometimes twenty, being moister flesh'd than other beasts, but not long-liv'd. The age of the wilde Boare and Sowe not certainly knowne.

14.

The Cats age is fixe or ten yeeres, being a nimble, fierce ravenous beast, not chewing his foode, but devouring and swallowing his foode whole, and his seed (as *Ælianus* saith) burnes

burnes the Female, concea-  
ving with much paine, but  
kitning easly.

Hares and Conies doe hard-  
ly live seven yeeres, being  
breeding creatures, knitting  
and conceaving againe imme-  
diately after their bringing  
forth young. The Coney li-  
veth under ground, the Hare  
sitteth in the open ayre, and  
hath blacker flesh.

15.

Birds are lesser bodied than  
Beasts, an Oxe or Horse being  
farre bigger than an Eagle or  
Swan, and an Elephant than  
an Estridge.

16.

Birds are well cloathed  
with feathers, lying close  
downe to their bodies, and  
being warmer than Beasts  
wooll or haire.

17.

Birds, though great bree-

18.



ders, carry not all their young in their Belly, but doe lay their *Egges* severally, being apt to produce young Birds by hatching.

19. Birds chew not their food, being often found whole in their Crops; but they will picke out Nut-kernels, and the seeds of Hearbs and Flowers, and they are of a strong hot digestion.

20. Birds flye with a mixt motion, being borne up by the Ayre, and their Wings, whose motion exercises their *bodies*.

21. *Aristotle* observes, that when Birds engender by treading, the Cocke begets not the *Egges* substance, but makes it fit to hatch; so that fruitfull *Egges* are hardly known from unhatchable *egges*.

Birds

22. Birds bodies are in one yeeres growth at their full bignesse, but their Feathers and Bills grow seven yeeres afterward.

23. The Eagle casting her Bill, and so becomming young, is the *Embleme* of long life, her age being a Proverb, *Aquila senectus*, the Age of an Eagle; yet the *Eagles* growing young changes not her Beake, but her Beakes changing makes the *Eagle* young: For the *Eagle* feeds very painefully and difficultly when her Bill is growne extreame crooked.

24. The Vulture lives an hundred yeeres, Crowes also, and all ravenous Birds feeding on flesh, are long-liv'd: But the Hawk living not according to

D 3 his

his owne kind, but being kept in bondage for private delight and recreation, his terme of life is therefore not certainly knowne; though some re-claim'd, man'd Hawkes have lived thirty yeeres, and wilde Haggassies forty yeeres.

25. The long-liv'd Raven lives an hundred yeeres: hee feeds on Carrion, and flies not often, but firs much, and hath very blacke flesh. The Crow resembling the Raven, though not so bigge, nor like in voyce, liveth almost as long, being accounted a long-liv'd Bird.

26. The faire feathered Swanne feeds on Fish, swimmes continually on running streames and Rivers, and an hundred yeeres is his age.

27. The Goose, though his food be

be grasse, is long-liv'd, especially the wild-goose; so that in *Germany* this Proverb is common, *Magis senex quam anser nivalis*, Older than a white Goose.

Storkes are long-liv'd, for because they never came to *Thebes*, a Citty often sack'd, therefore it was observed, that they did either circumspectly instruct their young ones in the *Theban* History, or remembered the passages of former ages wherein they lived, and so this fable pointed at their long life.

28.

Concerning the Phoenix, Truth is lost in Fables. It is chiefly observable, that other Birds, when this Bird did flye abroad, wonder'd not at her, as they doe by instinct of Na-

29.



ture at an Owle flying by day light, or a Parret gotten out of a Cage.

30. The Parret brought into *England*, hath liv'd threescore yeeres, *being* a Bird that eateth any kind of meate, chews his food, changes his Bill, and is of a churlish angry disposition, and hath black flesh.

31. The Peacocke hath a slow pace, and white flesh, living twenty yeeres, and being three yeeres old his tayle is with *Argus* eyes speckled and adorned.

32. The Cocke is lecherous, a couragious *fighter*, and short-liv'd, having white flesh.

33. The Turkey-cocke, or *Indian* Cocke, somewhat longer liv'd than the Cocke, is a testy angry bird, and hath very white flesh.

The

The *Ring-Dove* being an  
ayery Bird, loving to *build*  
and sit *high*, is *long-liv'd*, fifty  
yeeres being her age. But *Pid-*  
*geons* and *Turtles* are short-  
liv'd, their *Age* being *eight*  
yeeres. 34.

Pheasants and Partridges  
live *sixteene* yeeres, being  
*great breeders*, but *blacker*  
*flesh'd* than chickens or Pullets 35.

The lascivious loud whist-  
ling *Black-bird* is of all small  
*birds* longest liv'd. 36.

The Sparrow is short-liv'd,  
the Cocke-sparrow shortning  
his life by wanton lascivious-  
nesse. The Linnnet and Finch,  
though no *bigger than the spar-*  
*row*, doe live twenty yeeres. 37.

The *Estredges* age is uncer-  
taine, & life not *long*, as by *tame*  
*Estreges* it is observ'd. The age 38.

D s of

of the Bird ~~this~~ being long-liv'd, is unknowne.

39. The age of Fishes lesse observ'd, because living under the water, is more uncertaine than the age of Beasts. Some of them breath not, their vitall spirits being kept close, and cooled by their gills, but not so constantly as by breathing.

40. The ayre dries not, nor decayes their bodies, because the water wherein they live, encompassing them, pierceth into their pores, having a greater power than encompassing ayre to shorten their lives.

41. They are ravenous devourers of their owne kind, having cold blood, and soft flesh, not so firme as Beasts flesh, but fatter, an infinite quantity of oyle being made of the fat of  
mbales. Dol.

Dolphins live thirty yeeres,  
for some whose tayles were  
cut off, thirty yeeres after-  
ward being taken, were  
knowne; they grow tenne  
yeeres. 42.

It is observable, and very  
strange, that Fishes bodies doe  
grow slender with age, their  
tayle and head retaining their  
former bignesse. 43.

In Fish-ponds belonging to  
the *Roman* Emperour, Lam-  
preys living threescore yeers,  
by long keeping were made  
tame; one of their deaths be-  
ing therefore by the Orator  
*Crassus* lamented. 44.

The Pike of all fresh-wa-  
ter fish is longest liv'd, forty  
yeeres being his age: hee is a  
ravenous devourer, and his  
flesh in eating is dry and firme.  
The 45.



46. The Carpe, Breame, Tench, and Eele, live not above tenne yeares.
47. Salmon. are of a suddaine growth, but short liv'd, and also Trouts, but the Perch groweth slowly, and lives longer.
48. The age of the Whale, Sea-Calf, Sea-hog, and other Fishes is unknowne.
49. The long-liv'd Crocodile alwayes growing, is a devouring cruel creature, that layeth Egges, and the Water pierces not his skinne beeing scaly and hard. The age of other shell-fishes is unknowne.

*Greater Observations.*

Concerning the length and shortnesse of the *life of living Creatures*, hitherto negligently observed, and proceeding

ceeding from divers causes, instead of certayne Rules hard to find, these *notes* following may be added.

Birds are longer-liv'd then  
Beasts, as th' *Eagle, Vulture, Pel-*  
*lican, Kite, Raven, Crow, Swan,*  
*Goose, Storke, Crane, Ibis, Parret,*  
*Ringdove, &c.* though they are  
lesser, and in one year at their  
full *growth*. For Birds are long-  
liv'd, because they are wel clo-  
thed with warme Feathers to  
keepe out cold, and doe live in  
the free open Aire, as Moun-  
tainers doe, or because when  
they flye, they are carryed by  
the Ayre & their Wings, this  
mixt motiō makes thē helthful  
or because Birds are not pin'd  
for want of nourishment, or  
thrust in the belly of their old  
Bird, by turnes laying her eggs;  
but

I.

but especially because Birds partaking more of the Hennes substance than of the Cocks, have not such sharpe and hot spirits.

2.

It is a Position, that living creatures begotten by a greater quantity of the Dammes seed (as Birds are) than of the Sires, and lying longer in their Dammes belly, partaking more of the Dammes seed than the Sires, are therefore longer liv'd. And it is observable, that men being in visage and countenance liker their mother than their father, doe live longest; as those children doe, which sound and healthfull men beget on young Wives.

3.

Living creatures may receive much hurt or good in their first bree-

breeding; for such as lye not too close together in the belly of the Damme, but have sufficient nourishment, are long-liv'd; as the *egges* of Birds laid by turnes, and the young of Beasts, bringing but one at a yeaning, have roome enough and nourishment.

Long bearing in the mothers wombe, and the Dammes belly, is for three respects a cause of long life. First, the offspring hath more of the mothers or Dammes substance: Secondly, it becomes a stronger *birth*. Thirdly, it better endures the Ayres power. Lastly, it denotes, that Nature intended such a Birth for the Center of a large circumference of many yeeres. The short life of Oxen and Sheepe, Calves, and Lambes,

4



Lambs lying fixe moneths in their Dams belly before they are calved & yeaned, proceeds from other causes.

5. Grazing Cattle are short-liv'd, but Beasts feeding on flesh live longer, and Birds which do eat seeds and fruits. For halfe the long-lived Harts foode growes (as they say) above his head, and the Goose feeding not onely on Grasse, finde some foode in the Water.

6. Another cause of *long life*, is warme cloathing, and keeping out immoderate heat and cold, whereby the Body is much weakned and decay'd, as Birds cloathed with warm Feathers, are therefore longer liv'd. But Sheepe having thicke Fleeces, are not longliv'd, being subject

to

to many Diseases, and feeding  
onely on *grasse*.

The *Head* is the principall  
seate of all the *Spirits*, beeing  
great wasters and consumers  
of the Body, so that the great  
abundance, or sharp inflamatiō  
of the *Spirits* shortens *Life*.

7.

Therefore Birds having little  
heads in respect of their bodies  
are *long liv'd*, and men having  
very great heads live not *long*.

The best kind of motion for  
*prolonging of Life*, is to be born  
and carried, as the *Swan* and o-  
ther swimming water Fowle are,  
and all Birds *flying* more pain-  
fully with their wings, and fish  
whose *Age* and *long life* is un-  
knowne.

8.

Slow comming to perfecti-  
on, both for Growth and ripe-  
nes, signifies *long life* in al crea-  
tures,

9.

tures ; for teeth, private haire, and a Beard , are degrees of maturity or ripenesse preceeding Manhood.

10. Milde meeke creatures , as Sheepe and Doves , are not long-liv'd, the gall being like a whetstone, whereon natures faculties are sharpened, and fitted to performe their offices.

11. Creatures having white flesh, live not so long as those, whose blacker flesh shewes that their Bodies moisture is finer, and more compact.

12. As a great fire is lasting, and not soone extinguished , and a little water soone evaporates : so quantity and bignesse preserve corruptible bodies ; a twigge withering sooner than the body of a Tree , and all  
great

great Beasts living longer than  
lesser Beasts.



*Nourishment, and the waies  
of Nourishing.*

*The History.*

**N**ourishment should bee of  
an inferiour nature, and  
simpler in substance than the  
body nourished. Plants are  
nourished by the Earth and  
Water, living creatures by  
Plants; and men by *living*  
*creatures*, feeding partly on  
flesh as man doth on Plants;  
but neither can subsist by  
Plants or Sallets onely; but  
Fruits and parched Corne will  
sustaine life.

*Artic. 4.*

*I.*

Nourish-



2.

Nourishment too like the nourished *substance*, is not good. For Grazing Cattle touch not any flesh, and Beasts feeding on flesh prey not upon their owne kind. *Anthro Pophagi* or *Cannibals*, feede not one mens flesh ordinarily, but by eating their enemies flesh as a great dainty, doe at once satisfie their *hunger* and *revenge*. Also seede Corne in the same field where it Grew, should not be sowne, nor a Graft be set into the stocke, whence it was taken.

3.

Nourishment well prepared, and somewhat like the *nourished substance*, makes Plants fruitful and living Creatures Fat. For the stocks nourishment is better and more agreeable unto the Grafts nature, then the earths

earths nourishment to a young Tree or Plant. And an Onion-seed or a Plants seed sown or set in the earth, produceth not such a *great Onion*, or faire Plant, as when the seed is put into an *Onion*, or into a Plants root, and so set in the ground.

The Boughs of Elme, Oke, and Ash, and such Forrest-trees, *grafted* on stocks, and coming to bee trees, have broader leaves thā other planted trees. Also men feed not so wel on raw flesh as on roast.

*Living creatures* receive nourishment at their mouth, Plants at the roote, young creatures in the wombe at the navell. Birds are nourished awhile by the white of the *egge*, part thereof being found in their throats after hatching.

Observe,

5.

Observe, that although all nourishment proceeds and rises from the Center to the Circumference, issuing forth from the inward parts to the outward, yet Trees receive not from their inward parts and pith so much nourishment as from their outward parts and Barke, which being stript off, they presently wither, and dye. Also of *living creatures*, the flesh beneath and above the veines is nourished by the blood.

6.

By the inward function of extruding or driving out, and the outward operation of attracting nourishment, the nourishing faculty doth worke.

7.

Vegetables or Plants simply digest their nourishment, without avoyding superfluous excrements,

cre  
bein  
nour  
and  
but  
wha  
subst  
and  
men  
T  
fruits  
ceive  
throu  
Li  
sown  
first  
but  
keepi  
grafts  
red w  
green  
grow,  
cover

crements, Gummes of Trees being rather superfluities of nourishment than excrements, and knobs and knots, sores: but *living creatures* discerning what nourishment is like their substance, doe digest the best, and reject the rest in excrement.

The greatest and fairest fruits hanging on the Tree, receive all their nourishment through their stalkes.

8.

*Living creatures* seed being sowne and spent, is onely at first capable of nourishment, but seeds of Plants after long keeping will grow: but young *grafts* and *shoots* must be planted while they are fresh and greene, or else they will not grow, but their roots being not covered with earth, will dye.

9.

Living



10.

Living creatures have different kinds of nourishment agreeable to their age, for in their mothers or Dammes belly moysture is their food, after Birth milke, then meate and drinke; and being old, they love sollid savory food.

11.

But whether nourishment may not onely by the mouth, but also outwardly bee received, is chiefly considerable. For if Baths of Milke in hot Feavers and Consumptions were used, and some Physiti-ans hold that nutritive Glisters might bee purposely made, then such nourishment received not by the stomacke, but outwardly, may supply digestions weaknesse in Age.

*The*



# *The Length and Short- nesse of Mans Life.*

## *The History.*

**B**Efore the Flood, as the sacred Scriptures declare, men lived an hundred yeeres: yet of all the Fathers none attained to a compleat thousand yeeres of age, neither did the Generations of the holy Line of Grace live onely thus long; forby the Patriarkes Eleaven generations from *Adam* to the *Flood*, and *Caines* Eight, *Cains* generation seemes longer-liv'd

Artic. 5,  
6, 7, 8, 9  
and II.  
I.

E

But

But Mans Life immediately after the flood, was reduced to a moiety, though *Noah* borne before the Flood lived to his *Ancestors Age*, and *Sem* attained to sixe hundred yeares of *age*. But three Generations after the flood, mans *Life* was contracted & shortned to an hundred yeares, being the fourth part of their former *Age*.

2.

*Abraham* lived 175. yeares in great Prosperity and Happiness. *Isaac* attained to an hundred and eighty yeares of *Age*, a chaste and quiet man. *Jacob* having many troubles, and many Children, lived an hundred forty and seaven yeares, hee was a patient, milde, wise man. *Ismael* was a Martialist, and an hundred

dred thirty seaven yeares was his Age.

But *Sarah* (no other Womans age beeing Recorded in the Holy Scripture) dyed at an hundred seaventy yeares of Age, being a comely courageous Woman, an excellent Mother and Wife, and famous for discreet carriage, and obedience to her Husband. Also *Ioseph*, a Wise and Politicke man, though in his younger yeares much afflicted, lived afterward in great Felicity and Happinesse, and attained to an hundred and ten yeares of Age. But his elder Brother *Levi*, impatient of disgrace, and seeking Revenge, lived an hundred thirty seaven yeares compleate. And the sonne of *Levi*, and his Nephew, the



Father of *Aaron* and *Moses* lived as long.

4. *Moses* lived an hundred yeeres, being stout-hearted, but of a mild carriage, and slow speech: yet *Moses* said in the Psalme, that threescore and ten yeeres was the ordinary age of Man, and of the strongest but fourscore yeers, being still the terme of Mans Life.

But *Aaron*, three yeeres elder than *Moses*, dyed the same yeere that his brother did: A man of ready speech, and gentle carriage, but somewhat inconstant. *Phineas*, *Aarons* Nephew, (by Gods divine Grace and Favour) lived three hundred yeeres: For all the *Israelites* going out to warre against the Tribe of *Ben-*

*Benjamin*, *Phineas*, being a very zealous man, was then (as the History relates) a chiefe Captaine and Counsellor.

*Ioshua*, an excellent and fortunate Captaine, lived to an hundred and tenne yeeres of Age. *Caleb* lived in his time, and to his Age: but *Ehud* the Judge lived also an hundred yeeres. The Holy Land, after his Conquest of the *Moa-bites*, being eighty yeeres under his government: He was a valiant stout man, and devoted his actions to the Common-wealths good.

*Iob* restored to his former happinesse, lived one hundred and forty yeeres, having had before his troubles, sonnes that were growne men. He was a

Politick, Eloquent, good man,  
and the example of *pati-*  
*ence.*

*Ely* the Priest lived 98. years  
a fat man, and of a pleasant  
loving Disposition. But *Eli-*  
*zens* the Propbet, beeing at  
the time of the *Assumption* of  
*Elias*, in regard of his *Age*,  
mockt by Children, and  
called old bald Pate, lived  
sixty yeares afterwards, and  
was above an hundred yeares  
of *Age* when hee dyed : hee  
was a severe man, living au-  
sterely, and contemning Ri-  
ches. *Isaias* the Propbet was  
an hundred yeares of *Age*,  
and spent seaventy of those  
yeares in Prophefying ; but  
when hee beganne to pro-  
phesie, and at what *Age*  
hee dyed is unknowne.  
He

Hee was a very Eloquent and Evangelicall Prophet, inspired with the promises of the comming of *Christ*, fulfilled in the new Testament.

*Tobias* the Elder lived 158. yeares, and the yonger *Tobias* 127. yeares, being mercifull and charitable men. Many *Jewes* that returned from the Captivity of *Babylon* lived long, and could remember the building of both the *Temples*, the latter being builded seaventy yeares after the other. Many *Ages* afterward when our Saviour was borne, *Simeon* was an old Religious, Faithfull man. And *Anna* the Prophe-tesse lived then to an hundred yeares of *Age*, shee having bin first a Mayde, then a married wife seaven yeares, a Widdow



eighty foure yeares, and after-ward a Prophetesse of our Saviours Incarnation: Shee was a holy Woman, that spent her Life in prayer and Fasting.

6. The long lives of men mentioned in Heathen Authours are fabulous narrations, and deceitfull calculations of ages. Those *Egyptian* Kings, that raigned longest, lived not above fifty or five and fifty yeares, a common moderne age. But it is fabulously supposed that the Kings of *Arcadia* lived to a great age, because their Countrey was Mountaynous, and both they and their people being for the most part Shepheards, kept a temperate Dyet. But as *Pan* was their god, so all these Relations are

are but Pannicke vaine Fables.

*Numa* King of the *Romans* lived to eighty yeares of age, beeing a peaceable, studious, and Religious man. *Marcus Valerius Corvinus*, was Consul fixe and forty yeares after his first Consulshippe, and lived an hundred yeares, being both in Warres and private affaires very powerfull, of a popular Disposition, and alwayes fortunate.

*Solon* the *Athenian* Law-maker, and one of the wise Sages, lived above fourescore yeares, beeing a Valiant man, but popular, a lover of his Countrey, learned, and somewhat voluptuous. *Epimenides* of *Crete* reached unto 157. yeares of age, and lived

7.

8.

lived fifty seven of those yeeres in a Cave. Halfe an age afterward *Xenophon Calaphoni-*  
*us*, having at twenty yeeres of age left his Countrey, after 77 yeeres travaile returned againe, and lived in all 102. yeeres, or longer. This man being a traveller, had also a wandering minde; and for holding many opinions, was called *Zenoman*, or the wanderer, instead of *Zenophon*; yet certainly his conceite and fancy was large, and infinite.

9.

*Anacreon*, the wanton, voluptuous Poet, reached to fourescore yeeres of Age, and upwards; and *Pindar* of *Thebes*, a Poet of an high fancy, witty in a new way of writing, and a religious adorer of the gods, lived foure-

four-score yeeres compleate.  
*Sophocles* the *Athenian*, attained to the same Age, an eloquent Tragicall Poet, and a great Writer, but carelesse of his family.

*Artaxerxes*, King of *Persia*, lived ninety foure yeeres, being a man of a dull Wit, not laborious, nor painefull, but affecting ease more than glory.

IO.

*Agessilaus* was a moderate King, and a Philosopher; a great Souldier, and Politician, but ambitious of honour; and aspired to four-score and foure yeeres of Age.

*Gorgias Leontinus* lived an hundred and eighty yeeres. This man was a Rhetorician, a publicke Schoole-master, and

II.



and a Traveller, and before his death he sayd, that *Protagoras* the *Abderite*, being a Rhetorician, a Polititian, and as great a traveller as *Gorgias*, lived ninety yeeres. *Socrates* the *Athenian* multiplying his life, reached to ninety nine yeeres of age: hee was a modest Rhetorician, that would never plead in open Court, but kept a private Schoole.

*Democritus* of *Abdera*, drew out his time of life to an hundred yeeres, being a great naturall Philosopher, and a learned Physitian, and Practitioner in Experiments; so that *Aristotle* objected against him, that his Observations were grounded more on *Comparison* than *Reason*, being not proved

proved by *Logicke*, but by *Similitude*, the weakest kind of Argument. *Diogenes Synopsus*, allowing others liberty, but strict in private government, delighting in poore dyet, and patience, lived ninety yeeres. *Zeno Cittens*, lacking but two of an hundred yeeres old, was high-minded, and a contemner of opinions, and had an excellent wit, not offensive, but rather alluring than cōpelling affection. *Seneca* afterward had the like wit. *Plato of Athens* lived 81 yeers, a man affecting quiernesse, and high contemplation; of a civill handsome behaviour, not light but pleasing, and majesticall. *Theophrastus Etesius* using a sweet kind of eloquence, mingled with plentiful variety, gathe-

gathering onely the sweete  
 Roses of Philosophy, not the  
 bitter worme-wood, attained  
 to fourscore and five yeeres of  
 age compleat. *Carnades* of  
*Cyrene* many yeeres afterward,  
 lived untill hee was fourescore  
 and five yeeres old; a fluent  
 eloquent man, delighting in  
 variety of knowledge, which  
 made his conversation plea-  
 sing and acceptable. But in  
*Cicero's* time *Orbilus*, no Phi-  
 losopher, or Rhetorician, but  
 a Grammarian, lived almost  
 an hundred yeeres; being first  
 a Souldier, then a Schoole-  
 master; of a proud disposition,  
 and a whipping, rayling writer  
 even against his own schollers.

12.

2. *Fabius Maximus* having  
 beene sixty three yeeres *Au-  
 gur*, and more respected for  
 his

his Nobility than Age, was above fourescore yeeres old when he dyed. He was a wise man, that ripened actions by delaying their execution, being all his life-time moderate, courteous, and grave. *Mastinissa*, King of *Numidia*, lived above 90. yeeres, and being above fourescore and five yeeres old, had a sonne. This man was valiant, and confident in Fortune, whose changes his younger yeeres having experienced, hee afterward lived in constant happinesse. *Marcus Porcius Cato* lived above 90 yeeres, being a man of an iron body and minde, of a sharpe speech, and contenti-ous; addicted also to *husbandry*, and to himselfe and his family a Phyfitian.

Te-



13. *Terentia*, *Cicero's* wife, living an hundred and three yeeres, suffered many troubles and afflictions by her husbands banishment, and putting to death, and by the gout. *Luceia* playing the part of a young maid, afterward of an old wife upon the stage, lived an hundred yeeres. Also *Galeria Copiola* being at first an Actresse, was 99 yeeres afterward at the dedication of *Pompeyes* Theater, brought forth as a miracle of Age, and afterward was a spectacle in Playes made in Honour of *Augustus Caesar*.

14. *Livia Iulia Augusta*, wife to *Augustus Caesar*, and Mother to *Tiberius*, living but ninety yeeres, was a more famous Actresse than the former:  
For

For *Livia* being a courteous, stately, and pragmaticall matron, complying with her Husband by dissembling obedience, and with her Sonne by majesticall courage, was certainly an excellent Actresse in the Comedy of *Augustus* life, whereunto himselfe spoke a commanding Epilogue, charging his friends to applaud it after his Death. *Iunia*, wife to *C. Cassius*, and sister to *M. Brutus*, being ninety yeeres old, and living sixty foure of those yeeres before the *Philippicke Battaile*, was rich, and though unfortunate in her Husband, and Kindred, yet a noble Widdow.

In *Vespasians* Reigne, Anno 76. in the part of *Italie* lying betweene the *Appenine* and the

the River *Pa*, men of an hundred yeeres old, and upward, were ceassed, and put into the Subfedy-booke, namely, 124 of one hundred yeeres of age, 54 an hundred and twenty yeeres old, 57 aged one hundred twenty five yeeres, 2 aged one hundred twenty five yeeres, 4 one hundred and thirty, 4 others one hundred and thirty five, or seven; and 3 that were one hundred and and forty yeeres old. There were also at *Parma* 3 men of an hundred and twenty yeeres of age, and 2 one hundred and thirty yeeres old. At *Bruxels* there was an old man aged one hundred twenty five yeeres, and another at *Placentia* an hundred twenty one yeeres old, and an old woman aged an

an hundred thirty two yeeres,  
was living at *Fluentia*; and in  
the ancient towne *Velleiacium*,  
seated on the hills neare *Pla-*  
*centia*, were sixe men aged an  
hundred and ten, and foure an  
hundred and twenty. Lastly,  
at *Rimino*, one *M. Aponius* was  
an hundred and fifty yeeres  
old.

The fortune, disposition, and  
qualities of the former per-  
sons being signes of long life,  
to such as be endued with the  
like, are in a true and briefe  
character described, and no  
examples of long life under  
fourescore yeeres of age, have  
beene, or shall be mentioned.

Of the *Roman*, *Grecian*,  
*French*, and *German* Empe-  
rors, being almost two hun-  
dred, some onely attained to  
foure-

An admonition.

16.



fourescore yeeres of Age. The Emperours *Augustus* and *Tiberius* living seventy eight, and seventy fixe yeeres, might have reached fourescore yeeres, had they not beene poyson'd by *Livia* and *Caius*.

*Augustus* lived seventy six yeeres, being a moderate Prince, somewhat hasty in action, but of a faire and pleasing carriage; temperate in dyet, lascivious, and very fortunate, and about 30. yeeres of age falling into a dangerous sicknes, was restored to health by *Antonius Musa*, and cured by cold medicines, instead of hot applications used by other Physitians, as agreeable to his disease. *Tiberius* was by two yeeres longer-liv'd than *Augustus*. His Words (as *Augustus*

*gustus* sayd ) sticke in his  
jaws , being a Prince of a  
slow speech , but sterne, and  
bloody ; a drinker , and luxu-  
rious in dyet , yet very care-  
full of his health , being wont  
to say , that every one after  
30. yeeres of age was a foole,  
or a Physitian. *Gordian* the  
elder lived sixty yeeres, then  
being made Emperor, he fell  
into a violent sicknesse, and  
dyed. He was a brave famous  
man , learned , and a Poet,  
constant in the whole course  
of his life , and a little before  
his Death fortunate.

The Emperour *Valerian*  
lived seaventy fixe yeeres be-  
fore hee was taken prisoner  
by *Sapor* King of the *Perfi-*  
*ans* , seaven yeeres after-  
ward suddainely fell sicke,  
and

and dyed: He was of an ordinary temper, and not very valiant, and though weake in desert, was by generall opinion conceived worthy to be made Emperor. *Anastasius* surnamed *Dicorns*, was fourescore yeeres of age, being a quiet, mild, superstitious, timorous man. *Amicius Iustinianus* lived fourescore and foure yeeres, affecting glory, famous by his Captaines successesse, not his owne valour; *uxorious*, and by others governed. *Helena* of Britaine, the mother of *Constantine* the great, lived fourescore yeeres, being no States-woman, but wholly devoted to Religion; yet of an high spirit, and alwayes happy. *Theodora* the Empresse, (sister to *Zoes*, the wife

wife of *Monomachus*, who after her decease reigned ) lived above fourescore yeeres, a bu-  
 sic woman, stately, fortunate,  
 and credulous.

17.

After these Examples of long-liv'd Heathen men, the Ages of principall Ecclesiasti-  
 call persons shall bee related.  
*St. Iohn*, our Saviours beloved Apostle and Disciple, li-  
 ved ninety three yeeres, whose  
 divine inspirations and burning  
 charity were shadowed forth  
 by the Embleme of an Eagle  
 drawne neare his Picture.

*Luke* the Evangelist was  
 fourescore and foure yeeres  
 of age, an eloquent man, and  
 a traveller, *St. Pauls* constant  
 companion, and a Physitian.  
*Simoon Cleophas*, called *Christs*  
 brother, was Bishop of *Ierusa-*  
*lem*,



lem, and lived an hundred and twenty yeeres before hee was martyred, being a couragious, constant, charitable man. *Poly carp* the Apostles Disciple, and Bishop of *Smyrna*, attained to an hundred yeeres of Age, and was then martyred: A high minded man, of heroi-call patience, and laborious. *Dionysius Arcopagita*, in the Apostle *Pauls* time, living ninety yeeres, was called *the Bird of Heaven*, being an excellent Divine, and famous for Life and Doctrine. *Aquila* and *Priscilla*, the Apostle *Pauls* Hosts, and afterward fellow-helpers, lived to an hundred yeeres of age, being in Pope *Xistus* time an ancient married couple, wholly given to good workes, the Churches first Foun-

Founders being commonly to  
 their great comfort, fortunate  
 in Marriage. *St. Paul* the Her-  
 mite lived in a Cave an hun-  
 dred and thirty yeeres, with in-  
 tollerable poore hard dyet,  
 spending his life in meditati-  
 on, being not illiterate, but  
 learned. *St. Anthony*, the  
 first founder or restorer of the  
 Order of Monkes, attained to  
 an hundred and five yeeres of  
 age, and being a devout con-  
 templative man, of an austere  
 and severe life, governed his  
 Monkes in such a glorious so-  
 litude, that hee was visited  
 by Christians and Philoso-  
 phers, and adored as a living  
 Image of Sanctity and Holi-  
 nesse. *Athanasius*, a man of in-  
 vincible constancy, com-  
 manding Fame, and yeelding

F

not

not to fortune; bold with great personages, popular, & a stout Champion in controversies, dyed above 80. yeeres old, *St. Jerome* above 90. yeeres old; being an *eloquent writer*, learned in Languages and Sciences: a Traveller, and toward his old age of an austere life, his high minde shining in a private life like a Starre in obscurity.

18.

But of two hundred and one and forty Popes, five onely attained to fourescore yeeres of age, and upwards: The age of many of the first Popes being shortened by Martyrdome. Pope *John* the 23<sup>th</sup>, lived ninety yeeres compleate: A man of an unquiet disposition, and an *Innovator*; bringing in many alterations and changes, some for the better, but a great hoarder

hoarder of Wealth and Treasure. *Gregory* the twelfth, by a factious Election created Pope, dyed at ninety yeeres of age, his short Papacy affording nothing worthy of observation. *Paul* the third lived eighty one yeeres, being of a quiet disposition, and profound judgement; a learned Astrologer, carefull of his health, and like the old Priest *Ely*, a father of his family.

*Paul* the fourth being fourescore and three yeeres of age, was of a severe disposition, high-minded, and imperious; of a working fancy, and an eloquent ready speech. *Gregory* the 13<sup>th</sup>, living also fourescore and three yeeres, was a good man, politicke, temperate, and charitable.



19.

The Examples following are promiscuously set downe together. *Arganthonius*, King of *Cadez* in *Spaine*, lived 130. or 40 yeeres, reigning 80. yeeres; his manners, kind of life, and the time wherein he lived are unknowne. *Cyniras*, King of *Cyprus*, accounted then a happy pleasant Island, lived one hundred and fifty, or sixty yeeres. Two Kings of the *Latines* 800. and 600. yeeres. Some Kings of *Arcadia* 300. yeeres, but the inhabitants long life in this healthfull Countrey is but an invented fable. It is reported that in *Illyricum* one *Dardanus* lived five hundred yeeres without any infirmity of age. The *Epians*, a people of *Ætolia*, were generally all long-liv'd, 200 yeeres being

being a common age ; and amongst the rest the Gyant *Litorius* was 300. yeeres old. On the top of the mountaine *Tmolus*, anciently called *Tempus*, many men attain'd to 100 and 50. yeeres of age. The Sect of the *Effseans* in *Indea* liv'd above 100. yeeres , keeping a very poore *Pythagorean* dyet. *Apolonius Tyanens* being above an hundred yeeres old , had a fresh faire complexion , and was accounted by the Heathens a very divine man , but by the Christians esteemed a Magitian ; being a *Pythagorian* in dyet , a great Traveller, famous, and renowned , but in his age hee was disgraced, and suffered many contumelies and reproaches , which redounded afterward to his

honour. But his *Pythagoricall* dyet caused not his long life, being rather hereditary from his Grandfather, who lived an hundred yeeres, the age also of *Q. Metellus*, who being twenty yeeres after his Consulship, High-Priest, his hand did not shake, nor his voyce failed not in offering sacrifice. *Appius Cacus* being very old, and blind, governed a great family, and the Common-wealth; and in his extreame old age being brought on a bed into the Senate house, dissuaded from making peace with *Pyrrhus*: in the beginning of his Oration shewing a memorable and invincible courage and strength of minde, saying, *My blindnessse* (Reverend Fathers) *I have very patiently endured, but now*

now hearing your dishonest counsel and purpose to conclude a peace with Pyrrhus, I could wish my selfe deafe. *M. Perpenna* lived ninety eight yeeres, surviving all the Senators of his Consulship, and all elected in his Censorship, except seven. *Hiero*, King of *Sicily*, reigning at the time of the second *Punick Warre*, lived almost an hundred yeeres, being a moderate Prince both in government and manners; religious, faithfull in friendship, bountifull, and continually fortunate. *Statilia*, of a noble Family, lived ninety nine yeeres in *Claudius* Reigne. *Clandia*, the daughter of *Otilius*, one hundred and fiftene yeeres. *Xanophilus*, an ancient Philosopher of the *Pytha-*



*gorean* Sect, one hundred and six yeeres, being very healthfull and lusty in his old'age, and very popular for his learning.

Islanders were formerly accounted very long-liv'd now equall to others in age. *Hippocrates* of *Cous* a famous Physitian, lived one hundred and foure yeeres, approving his Art by lengthning his life. Hee was a wise learned man, of great experience and observation, who affecting not methodicall words, found out the nerves and sinewes of Science.

*Demonax* a Philosopher by profession and manners, living an hundred yeeres in *Adrians* Reigne, was an high-minded man, a Conquerour of

of his minde , and without affectation a contemner of the World , yet civill and courteous : when hee dyed , being asked touching his Buriall , hee answered , *Never take care for burying me , for stinch will burie me.* Hee that askt him , sayd againe , *Would you have your Body left for Dogges and Ravens to feede upon?* *Demonax* answered , *What great hurt is it , if having sought while I lived , to doe good unto Men , my Body doe some good to Beasts when I am dead.*

The *Indians* called *Pandora* , are very long-liv'd , reaching two Hundred yeeres of Age , and their Childrens haire , (which is strange) being White , when they

F 5      grow

grow elder, turnes blacke, and afterwards gray ; whereas white haire doth ordinarily grow blacker. The *Seres*, another sort of *Indians*, with their plantaine drinke, live to an hundred yeeres of age. *Euphranor* the Grammarian, being above an hundred yeeres old, kept a Schoole, and taught Schollers. *Ovid Senior*, *Ovid* the Poets Father, lived 90. yeeres ; who differing from his Sonnes disposition , and contemning the *Muses*, dissuaded his sonne from studying Poetry. *Asinius Pollio*, Favorite to *Augustus* , and favored also by the gods, granting him a long life of an hundred yeeres, was luxurious, eloquent, learned, hasty, proud, cruell, and made private benefit

fit, his actions onely Center. *Seneca* managing States matters, and being banished for Adultery in *Claudius* Reigne, was not an hundred yeeres old when hee was *Neroes* Schoole-master. *John of Times* being a *French man*, and *Charles the greats* Souldier, was accounted in those latter times the longest liver, being three hundred yeeres old.

*Gartius Aretine*, Grand-father to *Aretine*, living to 104. yeeres of age, was healthfull even to the last, feeling no sicknesse; but when strength of Nature decay'd, dyed with Age. Many *Venetians* lived exceeding long, as Cap-taine *Francis Donatus*, *Thomas Contarenius*, Proctor of Saint Markes, *Francis Molin*,  
Proctor



Proctor also of *St. Marks* and others. But *Comerus Venetus* having a sickly crazy body, for the recovery of Health, tooke all his meate and Drinke by weight, keeping afterward according unto that proportion a constant Dyer, and thereby lived above an hundred yeares in perfect health. *William Postell* a French-man, beeing an hundred and twenty years old, had on his upper lip blacke haire not turned white, being a man of a stirring braine and light fancy, a great Trauailer, and a well experienced Mathematician, and somewhat enclined unto Herefie.

20.

In *England* there is in every populous village a man or woman of threescore yeares  
of

of age. And at a Wake in *Herefordshire*, a Dance was performed by eight men, whose age added together, amounted to eight hundred yeeres, some being as much above 100 yeeres old, as others were under that age.

Many mad folks in *Bethleem* Hospitall, in the Suburbs of *London*, live very long.

21.

The *Ages* of Nymphs, Fawnes, and Satyres, formerly superstitiously adored, are but dreames and fables, contrary to Philosophy and Religion. So much for the History of the long life of particular persons, generall observations follow.

22.

In succeeding ages and generations, Length of Life is not shortned, fourscore yeeres having

23.

having beene from *Moses* time the constant *age* of man, which declines not ( as it is supposed ) nor decreases. But in particular Countries mens lives were longer, when plain homely Dyer, and bodily labour were much used, and shorter when more civiliz'd times delighted in idlenesse, and wanton Luxury. But Succcession of *Ages* shortning not the length of Life, must be from the corruptions thereof distinguished. The *Ages* also of Beasts, as Oxen, Horses, Sheepe, Goates, and such like Creatures, being not shortned in this *Age*. Therefore the Deluge, or generall Flood, and perhaps particular accidentall Floods, long Drouths, Earthquakes, and

and the like, doe shorten age,  
not succession of ages and ge-  
nerations. Neyther doth the  
bignesse and stature of bodies  
now Decrease and Grow lesse,  
though *Virgil* following com-  
mon opinion, prophesied of  
a lesser stature of men in suc-  
ceeding ages, of the plough-  
ing the *Emathian* and *Emonen-*  
*sian* fields, saying thus:

*Grandiaq; effossis mirabitur Of-*  
*sa sepulchris.*

*He shall admire those great and*  
*mighty bones,*  
*Which are digg'd up from under*  
*their Grave stones.*

Though in *Sicily* and other  
places three thousand yeares  
since Gyants lived in Caves,  
yet



yet the generall stature of men since then, is not *Declined*, or *Decreased*, which is observable, confutes the common opinion, that men are not so long liv'd, bigge, nor strong, as formerly.

24.

In colde Northerne Countries men commonly live longer than in hotter, their skin beeing more compact and close, whereby their moisture is not so easily diffused, scattered abroad, and consumed by the *sharpenesse* of their repaireable *Spirits*, nor by the ayre moderately warmed with the Sunne beames exhausted and Devoured. But under the *Equinoctial line*. over which the Sunne passing, make two *Winters* and *Summers*, and equall Dayes and Nights,

Nights, the inhabitants live very long as in *Peru* and *Taprobana*.

The *Mediterranian* Islanders are commonly long liv'd, for the *Russians* live not so long as the *Orcades*, nor the *Africans* as the inhabitants of the *Carnaries* and *Terceiras*, though under the same paralell, and the *Iaponians* though earnestly desiring and affecting *Long Life*, are not so long liv'd as the *Chinois*, the *Sea Ayre* yeelding a cheerishing warmth in colde Countryes, and a refreshing coole Breez in hot Countries.

25.

High Grounds, except the tops of Mountaines, doe produce longer liv'd people, than low flat Levells, and  
in

26.

in high Countries, as in *Arcadia* and *Greece*, and part of *Ætolia*; the inhabitants live to a great age, as the inhabitants of Mountaines would doe, if their pure cleere ayre were not accidentally corrupted with Vapours, which rising from the Vallies, do settle and rest on the Hills. Therefore on snowy Mountaynes, on the *Alpes*; the *Pyrenean* Mountaines, and the *Appennine*, the inhabitants live not so long, as those Dwelling on midling Hills or Vallies: but on the ridges of Mountaines towards *Ethiop* and the *Abyssines*, covered with Snow, but with no hovering Vapors, the people live and arrive to an hundred and fifty yeare of age.

The

The ayre of Marches and Fens lying flat and low, agrees wel enough with the Natives, but to strangers is unhealthful, shortning their lives. And Marshes or other Fenney-places that are over-flowed with Salt tides, are unwholsomer than those over-flowed with fresh landwater.

27.

The particular Countreyes wherein the people live w<sup>ith</sup>o<sup>ut</sup> a great Age, are these; *Arcadia*, *Ætolia*, *Indye* on this side *Gange*, *Brasil*, *Taprobana*, *Brittaine*, *Ireland*, and the Ilands of *Orcades* and *Hebrides*, but not *Ethiopia*, as some of the Auncients supposed.

28.

The ayres perfect whole-somnesse is a secret quality, rather found out by experience, than

29.



than reason. For if a peece of Wooll laid some certaine dayes in the open ayre, doe not Grow heavier in Weight, it is an experiment that the Ayre is Good, also if a peece of flesh layd in the same manner remaine unputrified, or if a Perspective Glasse doe present the object in neere distance, the ayre is thereby approved wholesome.

30. A wholesome and healthfull ayre must bee Good, Pure and Equall. Hills and Vallies, with a kinde of changeable variety, make a pleasant prospect, but are not so healthfull, as the moderately dry plaine, not barren or sandy, but wooded with shady Trees.

31. It is bad Dwelling in a different changeable ayre, but  
change

change of ayre in Travayle, by use and custome becomes healthfull, making Travailers long-liv'd. And Cottagers dwelling continually in one place, live to a great Age, the Spirits beeing consumed lesse by an accustomed ayre, but nourished and repayred more by change of ayre.

32.

The *Life of man* (as was sayd) is not *lengthned* or *shortned* by *succession of ages*, but the immediate *condition* of the *Parents*, both the *Father* and *Mother* is to bee Regarded. As whether the *Father* were an old man, young, or middle aged, healthfull and soand, or sickly and diseased, a *Glutton*, or a *Drunkard*, or whether *Children* were begotten after *sleepe* in the morning, after long

long forbearance of Venery, in the heate of Love, ( as Bastards ) or in colder blood, as in continuance of Marriage. The same circumstances are also on the Mothers side considerable; and also the conditions of the mother being with child, as whether shee were healthfull, and what dyet she kept. Certaine rules for judging of Childrens long life by their begetting, and Birth, are hard to bee given, matters falling out contrary to likelyhood : for Children begotten with a lively courage, prove strong, but through their spirits sharpe inflammation are not long-liv'd. Also children conceived of a greater or equall quantity of the Mothers seed, and begotten in lawfull

lawfull Wedlock, not in Fornication, and in the morning, their Parents being not too lusty and wanton, doe live long. For it is observable, that stout strong Parents, especially Mothers, have not strong children. Therefore *Plato* ignorantly imagined, that because Women used not exercise as men did, therefore children were not strong; whereas unequall strength is most powerfull in the act of generation, a strong man and a weake woman having strongest children; so young Women are the best breeders, and young Nurses are best. For the *Spartan* women marrying not untill two or five and twenty yeeres of age, called therefore man-like Women, had



had no luster long-liv'd children, than the *Roman*, *Athenian*, or *Theban* Women, counting themselves at twelve or foureteene yeares old marriageable. Therefore spare Dyet made the *Spartan* Women excellent Breeders, not late marriage. But experience shewes that some Families are long-liv'd; long life, and diseases beeing hereditary to all of the same stocke and Parentage.

34.

A blacke or red haire and Complexion with freckles, are *signes* of longer life, than a white haire and Complexion. And a fresh red colour in yong Folkes, is better than a pale; a hard skin, being not a thick spongy Goose skin, but close grain'd, is a better *signe* of long

*long life* than a smooth skinne.  
And great wrinkles in the fore-  
head are better *signes* than a  
smooth fore-head.

Haire hard like bristles, is a  
better *signe* of *long life* than  
dainty soft locks, and hard  
thicke curled Haire is better  
than soft and shining.

34.

Baldnesse comming sooner  
or later, is an indifferent *signe*;  
many being soone bald, yet  
long-liv'd; and gray haire  
accounted *signes* of old Age,  
comming betimes without  
baldnesse, are *signes* of *long  
life*; with baldnesse beto-  
kening the contrary.

35.

The hairinesse of the lower  
parts, as the thighs and  
legges, is a *signe* of *long life*,  
but not of the breast, or upper  
parts.

36.

G

Men

37. Men of a tall stature, proper, bigge, strong, and active, are long-liv'd; but a low stature, and slow disposition, are contrary signes.

38. In regard of proportion, short waistes and long legges betoken longer life than long waists and short legges. And a bigge proportion downwards and slender upwards, is a signe of longer life, than broad shoulders, and slender making downwards.

39. Leane folkes, of a quiet, peaceable disposition, and fat folkes of a cholericke stirring nature, are commonly long-liv'd. Fatnesse in youth is a signe of short life, but not in age.

40. Long growth, eyther to a great or lesser stature, is a signe

signe of long life ; but sad-  
daine growth either to a lowe  
or high stature, is a bad *signe*.

Firme flesh, full of muscles  
and sinews, buttocks not too  
*bigge*, and *high swelling* veines,  
doe *signifie long life*; the con-  
trary are *signes of short life*.

41.

A small Head proportion-  
able to the body, a middle-  
siz'd necke, not long, slender,  
thicke or short, shrinking with-  
in the shoulders, large nostrils,  
a wide mouth, eares grisly, not  
fleshy; and strong, close, even  
teeth doe *signifie long life*, and  
especially breeding of new  
Teeth.

42.

A broad breast bending in-  
wards, crooked shoulders, a  
flat belly, a broad hand with  
few lines in the palme, a short  
round foote, thighes not very

43.

G 2 fleshy,



fleshy, and high calves of the Legges, are signes of long life.

44. Great Eyes with a greene circle betweene the white and the white of the Eye, senses not too sharpe, slow pulses in youth, in Age quicker, holding the breath easily; constivenesse in Youth, loosenesse in Age, doe signifie long life.

45. Astrologicall Observations drawne from the *Horoscope* or *Nativity*, are not allowable. Children comming at eight Moneths are commonly still-borne; but Children borne in Winter, are long-liv'd.

46. A strict *Pythagoricall* Dyet, or *Cornarus* Dyet of equall proportion, are good to  
make

make Schollers and Fryars live long. But by free eating and drinking, and a plentiful Dyet, common people live *longest*. A moderate, temperate dyet, though healthfull, is no cause of *long life*; for the strict Dyet doth breed few spirits, consuming lesse moisture, and the full Dyet yeelds more repairing nourishment; but the moderate Dyet affoords neither fewer spirits, nor more nourishment, the meane of good extreames being not so good as of bad extreames. With a strict dyet watching must be used, to keepe sleepe from oppressing the spirits being few, and also moderate exercise, & abstinence from *Venery*: But a plentiful Dyet requires much

G s      sleepe,

leepe, frequent exercise, and seasonable venery. Baths and Oyntments formerly used for delight, not to *prolong* life, shall bee hereafter in the following Propositions exactly handled. But the learned and wise Physitian *Celsus*, held that variety and change of good plentifull dyet was best, also watching, but longer and oftner sleepe; fasting also, but more frequent Feasting; and businesse sometimes, but more often pleasure and recreation were good and healthfull. In keeping a *good dyet*, being the *greatest lengthner of Life*, there are different observations. I remember that an old man of above an hundred yeeres of *Age*, produced for a witnesse in a Plea of Prescription, ha-  
ving

ving given in evidence, and being askt by the *Iudges* by what meanes hee had lived so long, answered, *By eating before I was hungry, and drinking before I was thirsty* : but this matter shall bee heereafter handled.

A religious holy Life may cause a long life; for retyrednesse, rest, divine Contemplation, spirituall joy, noble hope, wholesome feare, sweet sorrow, newnesse of life, strict Observations, Repentance and Satisfaction, doe lengthen the naturall life of a mortified Christian; and the austere dyet of such a life hardens the Body, and humbles the Spirit; so that *Paul* the Hermite, and *Simeon* the Anchorite, and many other

47.



Monkes, lived thus in the Wildernesse untill they were old.

48.

Next unto this is the learned life of Philosophers, Rhetoricians, and Grammarians, living in ease, and thoughts not appertaining to businesse, without griefe, delighting in variety & impertinences, and in a free voluntary expence of time, in the pleasant conversation of young men. But Philosophies in respect of *long life* are different; for superstitious high contemplative Philosophies, as the *Pythagoricall*, and *Platonicke*, and naturall Philosophy, Metaphysicks, and Morall Philosophy of Heroicall vertues were good studies to prolong life: such were the Philosophies.

phies of *Democritus*, *Philolaus*, *Xenophon*, Astrologians and Stoicks: also sensible Philosophies, not profound and speculative, but agreeable to common opinion, were good studies, profest by *Carneades*, and the Accademicks, Rhetoricians, and Grammarians: But difficult subtile Philosophies, weighing matters in the Scale of Principles, and full of thorney questions, were bad studies, whereunto the *Peripateticks* and *Scholasticks* were devoted.

The Countrey life busied in imployments abroad, being active, and keeping a fresh homely dyet, without care and envy, doth therefore prolong life.

49.

The Military life is good

50.

G 5

in

in youth, many excellent Warriors having beene *long-liv'd*, as *Corvinus*, *Camillus*, *Xenophon*, *Agesslaus*, and other both ancient and moderne. Also the improvement of Vertue by increasing dayly in *goodnesse*, and labouring in youth, doth *prolong life*, the remembrance thereof being sweet in *age*. Besides, military affections, raised with the desire and hope of Victory, infuse into the Spirits heate agreeable to *long life*.



*Medicines for long life.*

Artic. 1<sup>c</sup>

**M**edicines there are many for preserving *Health*, and curing Diseases, but few  
to

to *prolong life* : Therefore those notables Medicines called *Cordials*, shall be here propounded. For *Cordials* taken to fortifie and strengthen the Heart and Spirits against poyson and diseases, being with *Iudgement* used, may by all likely hood be as powerfull to *prolong life*. These heere selected, and orderly set downe, are best.

Gold is exhibited, and used three wayes ; in potable *Gold*, *Gold* quenched in Wine, or substantiall *Gold*, as Lease-Gold, and powder Gold. Potable Gold was given first in *dangerous desperate Diseases*, for an excellent powerful *Cordiall*, receiving the virtuall effect from the spirit of Salt wherein it is dissolved ; for  
Gold

I.



Gold would bee more sove-  
raigne, could it bee without  
corrosive waters, or by Cor-  
rosives cleared of their vene-  
mous quality, dissolved.

2.

Pearles are taken in loose  
powder, or dissolved in the  
sharpe juyce of *greene Lem-  
mons*, or in spiced Comfits,  
and drinckes. The Pearle and  
the shell whereunto it cleaves,  
are of one nature, and in qua-  
lity like the shells of River-  
Crabs.

3.

Two Christalline precious  
Stones are chiefe Cordials,  
the *Emerald*, and *Iacynth*; gi-  
ven in the same manner as  
Pearles, but not usually dis-  
solved; yet these *glasse greene  
stones* are of a sharp operation.

The benefit and helpe re-  
ceived from these medicinall

*Species*

*Species*, shall be hereafter declared.

*Bezars* Stone is of approved vertue, recreating the spirits, and provoking gentle sweat. Unicornes Horne is of like esteeme with the Harts Horne, and the Bone of the Harts heart, Ivory, and the like.

Amber-Grise is very good to comfort and refresh the spirits. These *Drugges* following are of approved vertue.

Hot.

Cold.

*Saffron.*  
*The Indian Lease*  
*Wood of Aloes.*  
*Citron Barke.*  
*Baulme-Mint.*

*Nitre.*  
*Roses.*  
*Violders.*  
*Strawberry bush.*  
*Strawberries.*

*Graines.*

## Hot.

Graines.  
 Avena, or Sand-  
 mund.  
 Orange Flowers.  
 Rosemary.  
 Mint.  
 Ectony.  
 Blessed Thistle.

## Cold.

Syrrop of Lemmons  
 Syrrop of Oranges.  
 Juice of Apples.  
 Borrage.  
 Buglosse.  
 Burnet.  
 Sanders.  
 Camphire.

An admo-  
 nition.

Prescriptions for Dyet be-  
 ing here onely delivered, hot  
 waters and Chymicall Oyles,  
 (by *Chymists* sayd to be under  
 the Planet of *Mars*) having a  
 destructive furious operation,  
 and also hot biting Spices are  
 to bee rejected, and waters  
 must bee made more tempe-  
 rate, lively, and fragrant than  
*Phlegmatick* Distillations, or  
 hot Extractions of the spirit of  
 Wine.

6.

Often letting blood having  
 beene formerly much used,  
 and

and all Observations falling out fit and convenient, is good to *prolong life*, the old moyſture of the body being thereby evacuated and emptied, and new introduced and bred.

Consumptious alſo and ſickneſſes procuring leaneneſſe, being well cured, doe *lengthen life*, the Body being thereby ſupply'd with new moyſture after the conſumption of the old. Therefore it is ſayd, that to *grow healthfull after ſuch a Sickneſſe*, is to *grow youthfull*; therefore the *procuring* of ſickneſſe by Artificiall Dyets ſhall be hereafter declared.

7.

*Intentions.*

**I**Nquiry having beene made concerning liveleſſe bodies,  
*Vegetables,*



*Vegetables*, living creatures, and Man; a new search by true and proper *Intentions*, resembling the paths of mortall life, shall be made, and more effectuall than all former contemplations of comforting naturall heate, and Radicall moysture, or of meates breeding good Blood; neither hot, nor *Phlegmaticke*, and of refreshing and recreating the spirits; or of Medicines of Gold, being of all mettals least subject to corruption, and of precious Stones recreating the spirits by their hidden qualities and cleereneffe; and of the Balsomes and Quintessences of living Creatures, which being contain'd and received in Vessels, would give a proud hope of immortality.

tality. And of the flesh of  
 Serpents and Harts being po-  
 werfull to renew Life, the  
 one changing his skiane, the  
 other his Hornes; and the  
 flesh of Eagles, because the  
 Eagle *changeth* his Bill; and  
 of one that by *annointing* him-  
 selle all over, (except the  
 soules of his feete) lived 300  
 yeeres, and never felt any o-  
 ther sicknesse, but onely a  
 swelling of his feete: and of  
*Artesius*, who perceiving that  
 his spirits grew old, attracted  
 the spirit of a lusty young man,  
 killing him for that purpose,  
 and receiving it into his  
 mouth with the young mans  
 last Breath, living many  
 yeeres by his Spirit; and of  
 fortunate Houres according  
 to Astronomie, wherein  
 Medicines

medicines to *prolong Life* should bee gathered and compounded, and of the *Planets* influence powerfull to *prolong life*, and the like superstitious fables, and strange delusions, by which *Reason* being besieged, hath miserably yeelded up the Fort of *beleefe*. But to these materiall *Intentions*, touching the *quicke of the matter*, though not *largely handled*, much cannot be added, some few *Admonitions* onely concerning them are to be delivered.

First, the Offices and Duties of Life being better than Life, the Prescriptions of our *Intentions* hinder not the Offices and Duties of Life, such being rejected, or *lightly mentioned*, and not insisted on. For

no

no serious Discourse of *living* in a Denne, or hole of a Rocke like *Epimenides* Cave, never befriended with any cheerefull Sun-beame, or *Day-light*, or of continuall Baths of prepared Liquors, nor of Seare-cloaths, *keeping the body in a bagge*, nor of thicke *pargetting* and *painting* used by *Salvages*, or of accurate dyets to *prolong life*, formerly kept by *Herodius*, and in our Age more moderately by *Cornarus Venetus*, nor the like unprofitable idle projects are heere mentioned. But our Remedies and Precepts may be used without interrupting and hindering common duties and businesses.

Secondly, it is a vaine conceit, to *imagine* that any Poti-  
on or Medicine can stay or re-  
new



new the course of Nature ; which *great Worke* must bee brought about and effected by Application of divers Remedies , and being a new project, must bee wrought by unusuall meanes. Thirdly , some following Propositions are not grounded on approoved experiments , but on Reason, and our former Principles and suppositions are all cut and *digged* out of the Rock and Myne of Nature. And because mans body is in Scripture said to be the Soules *upper garment* ; therefore no dangerous, but wholesome and profitable Remedies are here propounded. Besides, it is observable , that the same *drugs* are not *good* to preserve Health , and to *lengthen life* ; for some being *good* to cheere the

the spirits, and make them vigorously and *strongly* performe their duties, doe shorten life; others being powerfull to *prolong* life, unlesse prevention bee used, doe endanger health; therefore some Cautions and Advertisements shall bee inserted, leaving the choise of Remedies *belonging* to the severall *Intentions*, to the Readers discretion. For their agreeablenesse to different constitutions of bodies, to divers kinds of Life, and severall *ages*, and the Order observable in their Application, would bee too tedious to declare, and unfit to bee published.

The 3. *Intentions* propounded in the Topicks, of staying consumption, perfecting reparation,

ration and *renewing Age*, are enlarged into these ten Operations.

1. The first Operation is of *reviving and renewing the Spirits.*
2. The second Operation is of *excluding or keeping out the Ayre.*
3. The third of Blood, and *heate breeding Blood.*
4. The fourth of the *juyce and moysture of the Body.*
5. The fifth of the Bowels, and *digestion of nourishment.*
6. The sixth is of the outward parts *attracting nourishment.*
7. The seventh is of making *Dyet more nourishing.*
8. The eight is of the last act of *Affimilation, or converting in-*  
*to the substance of the body.*
9. The ninth is of *making the*  
parts

parts of the body tender, after they *begin to wither*, and waxe dry.

The tenth is of *purging out* old moyſture, and *filling* the body with fresh new moyſture.

10.

Of these Operations, the first foure *belong to the first Intention*, the second foure *to the second Intention*, and the two last *to the third Intention*.

And because these *Intentions* may bee dayly practised, therefore under the name of an History, Experiments, Observations, Counsells, Remedies, Explications of Causes and Reasons are together blended and mingled.

---

*The*





*The Operation on the Spirits,  
to make them continue youth-  
full, and to revive and  
renew them being  
decayed.*

*The History.*

1. **T**Hat the Spirits worke all effects in the Body, is most cleere and evident by divers Experiments.

2. And youthfull Spirits convey'd into an old Body, would like a great wheele turning about the lesser, make Nature move backward, and old folks become young.

3. In all Consumption by Fire, or age, the more moisture that  
the

the spirit or heate doth devoure, the lesse durable is the substance.

The spirits working temperately, should not drinke or devoure, but sip the moysture of the body.

4.

Flames are of two kinds, one suddaine and weake, working and vanquishing thinn substances, as the blazing flame of straw, and shavings of wood: the other strong, and constant, invading hard stubborne substances, as the flame of great wood.

5.

Flames suddainly blazing, and weake, doe dry, consume, and parch the Body: but strong flames dissolve and melt the body, making it moist and soft.

6.

Also some plasters and medi-

7.

H

cines

cines for swellings, drawing out thinne humours, doe harden the flesh ; others by drawing strongly, doe soften.

8. And some Purgations doe sweepe and fetch away waterish thinne humours, others draw downe watery, stubborne, flymy matter.

9. Such spirits as are more powerfull to abate, and subject hard stubborne humours, than to avoyd thinne and prepared humours, will keepe the body lusty and strong.

10. The Spirits should bee composed, thicke in substance, hot and lively; not sharpe and burning; of sufficient quantity, not abounding, or swelling; and quiet in motion, not hoyting or leaping in an unequall unruly manner.

Vapours

Vapours worke powerfully on the Spirits, as those doe arising from sleepe, drunkenesse, melancholy, and merry passions, and from odours and sweet smells recreating the fainting spirits.

11.

The Spirits are by foure sorts of meanes thickned : by *flight*, *cooling*, *delight*, and *restraint* ; and first of the thickning by *flight*.

12.

Bodies by generall driving and putting to *flight*, are forced into their Center, and so thickned.

13.

The iuyce of blacke Poppy, and all medicines procuring sleepe, doe thicken the spirits by *flight*.

14.

Three Graines of Poppy-juyce will make the spirits curdle together, and quite

15.



extinguish their working.

16. The spirits are not put to flight by the coldnesse of Poppy-juyce, and the like Drugs being hot ; but the flight of the spirits doth make them hot and cooling.

17. The flight of the spirits from Poppy-juyce, is best discerned by the outward application, making the spirits withdraw and retire, and keepe within, untill the mortified part turne to a *Gangrene*.

18. In painefull incisions, or cutting for the Stone, or cutting off Limbes, juyce of Hemlocke is used to mitigate the paine, by putting the spirits to flight, and casting the Patient into a swoone.

19. The thickning of the spirits by Flight, and driving inwards,

inwards, is a good effect of Poppy-juyce, proceeding from a bad Cause, being the flight of the spirits.

Poppey was esteemed by the *Gracians* to be a great preserver of Health, and prolonger of Life: the principall ingredient used by the *Arabians* called *Gods hands*, was Poppey-juyce, the bad qualities thereof being allay'd with other mixtures, as Treacle, Mithridate, and the like.

20.

All Medicines thickning the Spirits, as Poppey doth especially, and staying and restraining the Spirits unruly working and raging in pestilentiall Diseases, are good to prolong life.

21.

A good quantity of Poppy-juyce

22.

juyce being found by experience to be comfortable, is taken by the *Turkes* to make them valiant; but to us, unless taken in a small quantity, and well allay'd, it is deadly poyson.

23. Poppy-juyce doth also strengthen the spirits, and excite to Venery.

24. The distilled water of wilde Poppy is good for Surfeits, Feavers, and divers Diseases, the spirits being thereby thickened, and strengthened to resist any diseases.

25. The *Turkes* drinke the powder of an hearbe in warme water, to increase their valour, and sharpnesse of wit; but a greater quantity thereof is of a stupefying power like Poppey.

The

The *East Indians* refresh themselves before and after labour, by holding in their mouths, or eating a famous Roote called *Betell*, enabling also their acts of Generation; being also of a stupefying power, because it blacketh the teeth. 26.

*Tobacco*, in this age growne so common, and yeelding such a secret delight and content, that being once taken, it can hardly be forsaken, doth lighten the body, and take off wearinesse; opening the pores, and voyding humours, but thickning the spirits; being a kind of Henbane, and doth like Poppy, buzzell and trouble the braine. 27.

Some humours of the body, as those proceeding from me- 28.



lancholy , are like Poppey-juyce , and doe cause *long life*.

29.

*Opium*, or Poppy-juyce, the Leaves and seeds of both kinds of Poppey , also Henbane, Mandrake, Hemlocke , Tobacco, Nightshade, or Banewort, have all a drowisie stupefying power.

30.

Treacle, Mithridate, Trifer, *Paracelsus* Gumme, Syrrup of Poppey , Pills of Hounds tongue, are compouded *drugs* of the same nature.

31.

These Prescriptions *prolong* life by thickning the spirits by coolers.

32.

In Youth *keepe* every yeere a coole dyet about *May*, the spirits in Summer being loose and thinne, and no cold humours bred : and take a Julip  
of

of Poppey, and other hot ingredients, but not too strong, every morning between sleep, then *keepe* a spare diet for fourteene dayes afterward, forbearing Wine, and hot Spices.

Smoakes and steames being not too *purgative* to draw forth humours, but having a light operation on the spirits of the braine, doe coole the spirits as well as coolers: therefore a Suffumigation made of Tobacco, wood of Aloes, dry Rosemary-leaves, and a little Myrrh, being in the morning received into the Nostrills, is very wholesome.

But the Water of compound *Opiate Drugs*, the vapor rising in distilling, and the  
H. s. heate

33.

34.

heare settling downwards, is better to bee taken in youth, than the drugs : for the vertue of distilled water is in their vapour, being in other respects weake.

85. Some *Drugs* being like Poppy, but not so strong, doe yeeld a drowfie cooling vapour, and wholesomer than Poppy, not shunn'd by the spirits, being thereby gathered together, and thickned.

36. The *drugges* like unto Poppy, and therewith used, are Saffron, and Saffron flowers, the Indian Lease, Amber-Grise, Coriander-seed prepared; *Amomum*, *Pseudamomum*, *Rhodian wood*, water of Orange Blossomes, and an infusion of the flowers steeped in Oyle Olive, and a Nutmeg.

meg dissolved in Rose-water.

Use Poppy sparingly at set times, but these other *Drugs* being commonly taken, and in dayly dyet, are very soveraigne to prolong life.

37.

*Pharmacopæus* in *Calecut*, by using *Amber* lived to one hundred and sixty yeeres of Age, and the Nobility of *Barbary*, by using the same *drugge*, are longer liv'd than the common people. And our long-liv'd Ancestors used *Saffron* very-much in their Cakes and Broths. So much of thickning the spirits by Poppy, and other *drugges*.

The second way and meanes to thicken the spirits is by cold; for cold doth properly thicken, and by a safer operation and working than the malignant

38.



lignant qualities of Poppey, though not so powerfully; yet because coolers may be familiarly used in dayly dyet, they are better to *prolong* Life than drowfie *Potions*, or *Drugs*.

39. The spirits are cooled by breathing, by vapours, or by dyet; the first way being best, but difficult; the second good, and easie; the third weake and tedious.

40. The cleare pure Ayre which may be *taken* on the dry tops of mountaines, and in open shady fields, is good to *thicken* the spirits.

41. Also vapours doe coole and *thicken*, and *Nitre* hath in this *kind* a speciall operation, grounded on these Reasons.

42. *Nitre* is a *kind* of cold Spice, being so cold that it biteth the  
the

the tongue as hot Spices doe.

The spirits of all *Drugges* Naturally, not Accidentally cold, are few and weake; spirituall *Drugges* being on the contrary hot; *Nitre* onely having aboundance of spirits, is of a *vegetable nature*, and cold. For Camphire is spirituall, and cold in operation by accident, and the thinne quality thereof being without sharpnesse, doth lengthen the *breath* in inflammations.

43.

Also *Nitre* mingled with Snow and Ice, and put about vessels, doth congeale and freeze the liquor within, and common Bay-salt doth make Snow colder, and more apt to freeze. But in hot Countries where no Snow falls, *Nitre* is onely used.

44.

Sea-

45. Sea-men and Souldiers, to make them valiant, doe drinke Gunne-powder before they fight, or joyne Battaile, as the *Turkes* doe Poppy,
46. *Nitre* doth allay the destroying heate of burning *Agues*, and pestentiall Feavers.
47. The *Nitre* in Gun-powder shunning the flame when a Peece is fired, doth make the cracke and report.
48. *Nitre* is the spirit of the earth ; for any pure earth covered or shaded from the Sun-beames, so that nothing doe spring or grow thence, will gather store of *Nitre*, the spirit of *Nitre* being inferiour to the spirit of living creatures, and of *Vegetables*, and *Plants*.
49. Cattell drinking of water wherein there is *Nitre*, doe grow

grow fat, being a signe that the *Nitre* is cold.

Land and Grounds are made ranke and mellow by the fatning quality of the spirit of *Nitre*, which is in dung.

50.

Therefore the spirit of *Nitre* will coole, thicken, and refresh the spirits, and abate their heate. For as strong Wine and Spices doe enflame the spirits, and shorten life, so *Nitre* composing and restraining the spirits, doth lengthen life.

51.

*Nitre* may bee used with meate, and eaten with Salt to the proportion of a tenth part, and put in morning Broaths, from three Graines to ten, or in drinke, and being used in any manner moderately, it *prolongs* Life.

52.

As other *Drugges* besides Poppy,

53.



of the flowers of Pellitory of the Wall, of Blackberries, and Madre-selve, is cooling.

58.

A Noble man of my acquaintance, who lived to be very old, did usually after sleepe, smell to a clod of fresh earth.

59.

Also Endive, Succory, Liverwort, Purslaine, &c. doe by cooling the blood, coole also the spirits, though not so soone as vapours and smells. So much of thickning the spirits by Flight. The third kind of thickning is by Delight: the fourth by the restraint of their cheerefulnesse, joyfulness, and too violent motions.

60.

The spirits are mitigated and thickned by such acceptable pleasing Objects, as doe not draw them forth, but afford

afford them inward delight, whereby being collected into their Center, they enjoy themselves, and therein finde a sweete content.

The former Positions of *drugges* inferior to *Opium* and *Nitre*, being here remembred, further inquiry of thickning the spirits by cooling will bee needeleffe.

61.

The restraint of the violent affections and motions of the spirits, shall bee hereafter declared: now the thickning of the spirits having beene shewed, the qualification and temper of their heate follows.

62.

The spirits should not bee hot, and sharpe, but strong, and lusty, to conquer and subdue resisting matter; not to attenuate & expell thin humors.

63.

Spices,

Poppy, being *weaker*, and *safer*, to be *taken* in greater quantity, and *oftner*, doe *condensate* and *thicken* the spirits by *flight*: so *Drugs* of an inferior nature and operation to *Nitre*, doe also *coole* and *thicken* the spirits.

54.

All *Drugges* inferior to *Nit*ter smell *earthly*, like good pure earth newly turn'd up, and digg'd: the chiefe whereof are *Burrage*, *Buglosse*, *Burnet*, *Strawberry-leaves*, and *Strawberries*, *Cowcumbers*, and *fragrant Apples*, *Vine-leaves*, and *Buds*, and *Violets*.

55.

Next to these are *Drugges* of a hot smell, but cooling; as *Balme*, *Citrons*, and *Lemons*, *greene Oranges*, *Rose-water*, *roasted Peares*, *Damask* and

and Red Roses, and Muske-  
Roses.

These Fruits, inferiour to 56.  
*Nitre* for *thickning* the spirits,  
should bee used raw, not roa-  
sted, their cooling spirits be-  
ing by fire dispersed, there-  
fore to infuse or squeeze them  
into Drink, or to eat, or smell  
to them raw is best.

The spirits are *thickned* also 57.  
by the odour and smell of o-  
ther *Drugges* inferiour to Pop-  
pey and *Nitre*. For the smell  
of pure fresh earth, comming  
from following a Plough, or  
digging, or weeding, and the  
smel of *leaves* fallen from *trees*  
in Woods, or Hedge-rows at  
the beginning of *Autumne*, is  
good to coole the spirits: and  
especially wither'd *Strawberry*  
*leaves*; also the *smel* of *Violets*,  
of



of the flowers of Pellitory of the Wall, of Blackberries, and Madre-selve, is cooling.

58. A Noble man of my acquaintance, who lived to be very old, did usually after sleepe, smell to a clod of fresh earth.

59. Also Endive, Succory, Liverwort, Purslaine, &c. doe by cooling the blood, coole also the spirits, though not so soone as vapours and smells. So much of thickning the spirits by Flight. The third kind of thickning is by Delight: the fourth by the restraint of their cheerefulnesse, joyfulnessse, and too violent motions.

60. The spirits are mitigated and thickned by such acceptable pleasing Objects, as doe not draw them forth, but afford

afford them inward delight, whereby being collected into their Center, they enjoy themselves, and therein finde a sweete content.

The former Positions of *drugges* inferior to *Opium* and *Nitre*, being here remembred, further inquiry of thickning the spirits by cooling will bee needelesse.

61.

The restraint of the violent affections and motions of the spirits, shall bee hereafter declared: now the thickning of the spirits having beene shewed, the qualification and temper of their heate follows.

62.

The spirits should not bee hot, and sharpe, but strong, and lusty, to conquer and subdue resisting matter; not to attenuate & expell thin humors.

63.

Spices,

Spices, Wine, and strong drinke must be temperately used, and after Abstinence hath refreshed the appetite: and also Savory, Margerum, Pennyroyall, and all heaters that bite on the tongue, must bee seldom used: The heate by them infused into the Spirits being not operative, but a devouring heate.

65. These Hearbs strengthen the heate of the Spirits; Endive, Garlicke, Blessed-Thistle, young Cresses, Germanander, Angelico, Wormseed, Vervin, Set-well, Myrrhe, Pepperwort, Elder-budds, and Parsley, and being used in Sawces and Medicines, are hot in operation.

66. Also of cooling *Drugges*, com-

compounded with *Euphorbium*, Bastard Pellitory, Staves-  
acres, Dragon-wort, Ana-  
cardium, Oyle of Beavers-  
stone, Hart-wort, Opopo-  
nax, Gumme of *Agafillis*,  
and *Galbanum*, and the like,  
to allay the drowfie stupe-  
fying power of Poppey, a  
very good Medicine to streng-  
then the spirits, and make  
them hot and lusty may bee  
made, like Treacle and Mi-  
thridate being not sharpe, nor  
biting on the tongue, but bit-  
ter, and of a strong sent, yet  
hot in the stomacke, and in  
*working*, or in their Operati-  
ons.

The desire of Venery of-  
ten stirred up and excited, but  
seldome satisfied in Act,  
doth strengthen the heate of  
the



the spirits, and so doe some of the affections. So much of the heate of the spirits, being a cause of *long life*.

68. The spirits should not abound, but be few, and moderate; for a small flame devoures not so much as a greater.

69. A sparing *Pythagoricall* dyet, such as Monks and Hermits under the Order of *St. Necessity*, and *St. Poverty* used, is good to prolong life.

70. Also drinking of water, hard lodging, cold spare Dyet of Sallets, Fruits, and powderd flesh, and salt Fish, without any fresh warme meate, a haire-shirt, fasting, watching, abstinence from sensuall pleasures, doe abate and diminish the spirits, which being reduc'd to a  
quan.

quantity sufficient to maintain life, doe make lesser wast on the body.

But a higher Dyet, somewhat above those rigorous moderate Dyets, being kept in an equall constant manner, hath the same operation. For a great constant, quiet flame consumes not so much as a lesser which blazeth, and is sometimes bigger, sometimes lesser: and *Cornarus Venetus* keeping such a constant Dyer, and drinking and eating so many yeeres, by just proportion and weight, lived in perfect health untill hee was an hundred yeeres of age.

71.

Also to avoyd inflammation of the spirits, a full-fed body not mortified by strict dyets, must use seasonable Venerie,

72.

nery, lest the spirits swelling too much doe soften and destroy the body: so much of the moderate plenty of spirits.

73.

The restraynt of the spirits motion is next considerable, for motion doth *make* the spirits hot. There be three Restrainers of the spirits, *Sleepe, avoyding of violent labour, exercise, and wearinesse, and the governing and moderating of troublesome affections.* And first of *Sleepe.*

74.

*Epimenides* slept many yeeres in a Cave without any food, because the spirits in sleepe devoure not much radicall moisture.

75.

Also Dormice and Bats doe sleepe in holes all the Winter, sleepe restrayning the confirming power of their vitall spirits:

rits, so Bees wanting *Honey*,  
and *Butter-flies* and *Flesh-flies*  
do live by sleep.

Sleepe after Dinner, the  
first Vapours of meate like a  
Dew ascending then into the  
head, is good for the Spirits,  
but unwholesome for the bo-  
dy. And sleepe is as nourish-  
ing as meate for old folkes,  
who should often take light  
Refectiions, and short naps, and  
beeing growne extreame olde  
should live in continuall ease  
and Rest, especially in Win-  
ter.

76.

Thus moderate sleepe being  
sound and quiet, doth *prolong*  
*Life*.

77.

To make one sleepe sound-  
ly and quietly, *Violets* are  
good, sod *Lettuce*, Syrrup of  
*Roses*, *Saffron*, *Balme*, *Apples*  
I eaten

78.



eaten before going to Bed, a sop dipt in Malinty, wherein a Muske-Rose hath beene steeped, or a Pill or Potion made of these *Ingredients*. Also all binding *Drugges*, as Coriander-seed prepared, and roasted Quinces, and Pearses, doe cause sound and quiet sleepe: But a good draught of cleere cold Water is best to make young folkes having strong *stomacks*, sleepe soundly.

Voluntary Extracies, and fixed profound Meditations, joyned with a quiet minde, doe *thicken* the spirits more than sleepe, making them rest from outward operations, as sleepe doth. So much of sleep.

79.

Violent wearisome exercises and motions, as Running, Tennis, Fencing, are not  
*good,*

good, nor straining of strength to the uttermost, as *Leaping*, and *wrestling* : for the spirits by such violent nimble motions, and *straining* of the *strength* being droven into a narrow roome, doe become more sharpe, and prædatory, or devouring : but *Dancing*, *Shooting*, *Riding*, *Bowling*, and such moderate Exercises are very healthfull.

Some of the affections and passions of the minde doe shorten the life of man, and some doe cause *long life*.

By *exceeding great joy* the spirits are made thinne, loose, and weake, but by familiar common Recreations they are not loosened, but *strengthened*.

80.

Joy arising from sensuall

81.

I 2

plea-

pleasure is bad, but the remembrance of former *ioy*, or the apprehension of *ioy* to come conceived onely in the imagination is *good*.

82. An inward conceived *ioy*, sparingly vented, doth comfort the heart more than a vulgar immoderate expression of *ioy*.

83. *Sorrow* and *Griefe*, beeing without *Feare*, and not too heavy, and Grievous, doe prolong Life by Contracting the Spirits, which is a kinde of Condensation or Thickning.

84. Great *Feares* doe shorten Life; for though *Sorrow* and *Feare* doe both contract the Spirits, yet *Sorrow* doeth onely contract, but *Feare* mingled with *Care* and *Hope*, doth

doth heate and Vexe the *Spirits*.

*Anger* being close and suppressed is a kinde of *vexation*, making the spirits devour the moisture of the *body*, but being vented and getting forth, doth strengthen the heate of the spirits. 85.

By *Envy* the worst passion, the *Spirits*, and by them the Body are hurt and weakned, beeing alwayes in Action and Working, for *Envy* is layde to keepe no Holydayes. 86.

Pitty and Compassion of anothers misery, whereinto wee cannot possibly fall, is *good*, but Pitty reflecting backe, and exciting Feare of beeing in as bad a case, is bad. 87.



88. Shame lightly at the first drawing in the spirits, and afterwards sending them forth againe, doth make blushing bashfull Folkes commonly long-liv'd. But shame arising from Reproach, and continuing *long*, doth contract and choake the spirits.
89. Love not unfortunate, nor wounding too deepe, being a *kind* of joy, is *governed* by the rules prescribed for joy.
90. Hope being the best of all the Affections, and Passions, is very powerfull to *prolong* Life, if like a nodding Nurse it doe not often fall asleepe, and *languish*, but doe continually feed the fancy with beholding *good Obiects*. And therefore such as propound certaine ends and purposes to be

be compassed, thriving and prospering therein according to their desire, are commonly long-liv'd : but having attained to their *highest hopes*, all their Expectations and desires being satisfied, doe not live long afterward.

Admiration and *light* contemplation are *very good* to *prolong Life*, keeping the spirits busied in *delightfull matters*, and in a peaceable quiet gentle temper : So that all Philosophers, and observers of the Wonders of Nature, (as *Democritus, Plato, Parmenide, Apollonius*) were longliv'd. Also *Rhetoricians*, tasting onely matters, & following the light of *speech*, not obscure dark *Philosophy*, were also long-liv'd, as *Gorgias, Protagoras, Isocrates,*  
I 4 *Seneca,*

9 r.

*Seneca.* And as old men are *Talkative*, so *Talkative* men, doe often live to bee old men. For *Talkativeness* is a *signe* of a light Apprehension, not binding or vexing the spirits: but subtile acute studies wearying and *weakening* the spirits, doe shorten life. So much of the motion of the spirits by the passions of the minde, some generall *Observations* not included in the former Division, doe follow.

92.

The spirits must not bee often loosd, nor made thinne, being thereby loosd; for the spirits being once extenuated, loosened, and made thinne, are not easily collected and *thickned*. The spirits are loosd by excessive Labour, exceeding violent passions

sions of the minde, much sweating, much Evacuation, warme Baths, and intemperate or unseasonable Venerie; also Care, Griefe, doubtfull expectation, sicknesse, sorrow, and payne, doe dissolve and loosen the spirits, and should therefore bee avoyded and shunned.

The spirits delight in Customes and Novelties; for customes not used untill they grow wearisome, and Novelties much desired, and then enjoy'd, doe wonderfully preserve the vigour of the spirits. Therefore Judgment and Care should bee shewed in leaving off Customes before they become loathsome and contemptible, and in making the desire of Novel-

I s

ties



ties stronger by restraint, and in altering and changing the course of our life, lest the spirits imploy'd in one settled kind of Life should grow heavy and dull : For though *Seneca* sayd well, *A foole doth alwayes beginne to live*; yet this Folly and many other doe lengthen life.

94. It is observable (contrary to common custome) that the spirits being in a good, quiet, sound temper, (discerned by the quietnesse and inward joy of the minde) should bee cherrished, not changed.

95. *Ficinus* saith, that Old men should comfort their spirits with the actions of their childhood; and youth, being a Recreation proper to Age. Therefore

fore the remembrance of former Education together is pleasant in conversation, and the place of Education is beheld with delight. So that the Emperour *Vespasian* would not alter his Fathers house, being but a meane building, because the old House did put him in remembrance of his Childhood: and besides, on festivall Dayes hee would drinke in a Silver-tip'd wooden Cup, which was his Grand-mothers.

Also an alteration of life for the better, is acceptable and delightfull to the Spirits. Therefore Youth and Manhood having beene spent in pleasures proper and peculiar to those Ages, Old age should enjoy new delights, .especi-

especially moderate ease. Therefore Noble-men in their Age should live a retired kind of life, as *Cassiodorus*, having beene in great favour with the *Gothish* Kings of *Italy*, and accounted the soule and life of their Affaires, at fourescore yeeres of age retired to a Monastery, living there to 110. yeeres of Age, and there dyed. But such Retirement should be before the body bee decayed, and diseased, for then all changes, though for the better, doe hasten death: and a retyred life being undertaken, their minds and thoughts should not be addicted to idlenesse, but imploy'd in pleasant delightfull studies, or in building and planting,

Last

Lastly, the spirits are recreated by labour willingly undertaken, but consumed by action or labour performed with unwillingnesse. Therefore a free kind of life by Art contrived, to bee at our owne disposing, and an obedient minde, not resisting, but yeelding to the power of fortune, doe prolong life. 97.

And for the better governing of the Affections, the body must not bee soluble, or loose; for on all the affections, except those arising from melancholy, as Drunkennesse and Melancholy, such laxativenessse and loosenessse hath more power than on the heart or braine. 98.

This operation of making the spirits continue youthfull and 99.



and lusty, not mentioned by Physitians, hath beene more diligently handled, because the readiest and most compendious way to *prolong* Life, is by renewing the Spirits, working suddainly on the body, as vapours and passions doe worke on the spirits in a direct not indirect manner.



*The Operation on the exclusion;  
or keeping out of the  
Ayre. 2.*

*The History.*

I.

THE Exclusion or keeping out of the Ayre, doth in two respects *lengthen life*:  
First,

First, because the outward Ayre animating the spirits, and being healthfull, doth next unto the inward spirits, devoure the moysture of the body, -growing thereby dry, and withered.

Secondly, by the Exclusion and keeping out of Ayre, the body being shut and closed, and not breathing forth at the pores, the detayned spirits by their working doe soften the hardnesse of the body.

The reason hereof is grounded on the infallible Axiom of the drynesse, the body being dried by the emission and issuing forth of the spirits, but by their detayning melted and softned. Besides, it is a Position that all kind of heate doth properly

perly make thin and moysten,  
and doth onely accidentally  
contract and dry.

4.

Dwelling in Caves and  
Dennes, the Ayre receiving  
there no Sun-beames, doth  
lengthen life; for the ayre be-  
ing not excited by heate, can-  
not wast and consume the bo-  
dy. And by divers ancient  
Tombs and Monuments in  
*Sicily*, and other places, it is  
cleerely evident, that the sta-  
ture of man was greater in for-  
mer *Ages* than now, being of a  
great stature, and long-liv'd.  
*Epimenides* Cave is an ancient  
Fable. And as living in Caves  
was then usuall, so the *Ancho-  
rites* lived in Pillars, impene-  
trable by the Sun-beames, and  
the Ayre being unchangeable.  
The *Anchorites*, *Simeon*, *Stilita*,  
Dani-

*Daniel*, and *Saba* living in Pillars, were very long-liv'd. Also moderne Anchorites have lived in walls and Pillars unto a great *Age*.

Dwelling on Mountaines is next to living in Caves ; for the Sun-beames pierce not, nor penetrate into Caves, and on the tops of Mountaines have no reflexion, and little strength. But on Mountaines having a cleare pure ayre, and drye Vallies below, whence no Clouds or Vapours doe ascend, being like those mountaines encompassing *Barbary*, whereon people live to an hundred yeeres of *Age*, it is good dwelling.

Such an Ayre, either in Caves, or on Mountaines, is not naturally prædatory, or devouring;

5.

6.



vouring ; but our common Ayre being of a wasting quality through the warme heate of the Sunne , must be excluded , and kept out of the body.

7. The Ayre is excluded , or kept out by shutting or filling the pores.

8. Coldnesse of the Ayre , nakednesse of the skinne, washing in cold water, binders applyed to the *skinne* , as Masticke, Myrrhe, and Myrtle, doe shut & close the pores of the body.

9. Baths also made of astringent binding minerall waters, extracted from Steele and glasse , doe strongly contract and close the *skinne* , but must be seldome used, especially in Summer.

10. Concerning filling ; painting, oynt-

oyntments, oyles, and Pomanders doe preserve the substance of the body, as oyle-colours and Varnish doe preserve wood.

The ancient *Brittaines* painted their bodies with Woad, and were very *long-liv'd*; and so were the *Picts*, from the like painting of their bodies called *Picts*, or living Pictures.

11.

The *Virginians* and *Brasilians* doe paint themselves, and are very *long-liv'd*; for the *French* Fryars lately found there some *Indians* who could remember an hundred and twenty yeeres since the building of *Farnamburg*.

12.

*John of Times* living to 300. yeeres of *Age*, being asked what Preservatives had made

13.

made him live so long? answered, *Oyle without, Honey within.*

14. The *wild Irish* also live very long, being used to annoynt themselves naked before the fire with old salt-peeter: And the Countesse of *Desmond* bred teeth thrice, and lived to 140. yeeres of Age.

15. The *Irish* doe weare saffronned Linnen, and shirts, continuing long cleane, and lengthening life. For *Saffron* being a great binder, oyly, and hot without sharpnesse, is very comfortable to the skinne and flesh. I remember that an *English man*, being to goe to Sea, and having put a bag of *Saffron* within his Doublet, next his Breast, to avoyd paying of Custome, was in that Voyage  
very

very healthfull, having been formerly alwayes sea-ficke.

Pure fine Linnen (according to *Hypocrates* advice) should be worne in Winter next unto the skinne : in Summer courser Linnen, and oyled ; for the spirits being then very much exhaled and drawne forth, the pores of the skinne should be closed and filled.

16.

Annointing of the skin at the first rising out of Bed with Oyle-olive, or Oyle of Almonds mingled with Bay-salt, and Saffron, is good to lengthen life. But this annointing must be with Wooll, or a soft sponge lightly done ; not dropping on the body, but onely wetting the skinne.

17.

For the body being drawne by a great quantity, and drinking

18.



king in a lesser quantity, should  
bee therefore lightly annoynted,  
or instead thereof oyled  
shirts may be worne.

19.

But the *Grecians* and *Romans*  
formerly using this annoiating  
with Oyle, left off now in *Italy*,  
lived not longer in those  
*Ages*, being used by all, ex-  
cept Fencers, onely after Ba-  
thing, hot Baths being of a  
contrary operation opening  
the pores by unctions and  
oyntments shut together and  
closed. Therefore Bathing  
without Annoynting is un-  
healthfull, but Annoynting  
without Bathing is very good.  
Besides, precious Oyntments  
were then used for delicacy  
and delight, not for health, or  
to lengthen life, as *Virgil*  
sayd:

Nec

*Nec Cassia liquidi corrumpitur  
usus Olivi :*

*Nor doth the use of Oyle decay,  
By using precious Cassia.*

Annoynting is healthfull to  
keepe out cold in Winter, and  
good to keepe in the spirits in  
the Summer from loosening,  
and defend them from the  
prædatory devouring power  
of the ayre.

20.

In annoynting with good  
Oyle, being good to prolong  
Life, foure Cautions arising  
from foure discommodities  
are observable.

21.

The first discommodity is,  
that suppressing of sweat may  
breed diseases out of those ex-  
crementitious Humours, be-  
ing not prevented by Pur-  
gations and Glisters. For  
swea-

22.

sweating, though healthfull, doth weaken nature, and *shorten* life; but *moderate Purgatives* work on the *humours*, not the spirits, as sweat doth.

23.

The second discommodity is, that by heating and enflaming the body, the enclosed spirits venting not forth by breathing, may become hot. This inconvenience is prevented by a coole dyet, and by often taking such coolers, as in the operation of blood shal be mentioned.

24.

Thirdly, annoynting may make the Head heavy; for all outward filling, striking back the vapours, doth drive them backe towards the Head: but *Purgatives* and *Glisters*, and closing the mouth of the Ventricle with restrictive binders, and

and combing and rubbing the head with Lye, to cause the exhalations, and using exercises to vent humours by the pores of the skin, doe all prevent this inconvenience.

The fourth discommodity being of a subtiler nature, is the increasing of the detayned spirits by shutting the pores; for new spirits being without any venting of the old continually generated and multiplied, would feed on, and waste the body; but this assertion is erronious, for the spirits being confined, are dull, (and venting by motion as Flame) are not so active and generative to increase in heate like a hot flame, but slow in motion: besides, this inconvenience may be remedied by

25.

K coolers



coolers, steeped in oyle of Roses and Myrtle, but *Cassia*, and heaters must bee shunned.

26. The linings of apparell for exhausting and drawing the Body, should not be of a watery but oyly substance; and therefore Bayes and woollen linings are better than Linnen. And sweete powders sooner loose their sent among Linnen, than among Woollen; Linnen beeing soft and cleane, but not so healthfull as Woollen.

27. The wild *Irish* beginning to grow sicke, doe presently take the sheets of their Beds, and afterwards wrappe themselves in the woollen Blankets.

28. Carded Wooll worne next the skin in Britches and Doublets,

lets is very good.

Accustomed Ayre wafts  
not the Body so much as  
change of Ayre : Therefore  
poore men living in Cottages,  
and never changing their  
Dwellings ; are commonly  
long-liv'd. But in other Re-  
spects, the Spirits beeing fresh  
and lively change of Ayre is  
good, foure yeerely remoo-  
vings beeing sufficient, that  
soneither Travayle, nor con-  
tinuall residence in one place  
may proove wearisome. So  
much of excluding or keeping  
out, and avoyding the præda-  
tory devouring power of the  
Ayre.

29.



*The Operation on the Blood, and  
cooling the heate of the  
Blood. 3.*

*The History.*

**T**HE two Operations following have (as Actives to Passives) Relation to the former, which endeavoured to keepe the spirits and ayre from wasting the body, as these shew how to make the blood, moysture, and body lesse subject to deprædation and wasting : but Blood watering the moysture and limbes, three powerfull rules concerning the operation on the

the Blood shall bee first propounded.

First, *Blood* being cold is lesse diffipable, and subject to scattering abroad. There are two coolers more agreeable to the following *Intentions* than Julips or Potions.

2.

In Youth Glisters not *purgative* or *cleansing*, but onely *refrigerative*, *cooling*, and *opening*, made of the juyce of Lettuce, Purslane, Liverwort, Sevegreene, or House-leeke, Fleawort-seed, with a temperate opening decoction, mingled with a little Camphire: but in *Age*, instead of House-leeke and Purslane, the juyce of Borage and Endive may be used, and these Glisters must be an Houre or more retained.

3.

Secondly, in Summer a Bath

4.

K 3

may



may be made of sweete lukewarme water, and new whey, and Roses, insteade of Mal-lows, Mercury, Milke, and such like mollifiers and softners.

5. Annoynt the Body with Oyle and thickning substances before Bathing, for receiving the refrigerating quality of the coolers, and repelling the water, the pores of the body being not shut too close, lest outward cold strongly closing & shutting the Body, doe hinder cooling, and rather stirre up heate.

6. Bladders also apply'd with Decoctions and cooling juyces to the inferiour Region of the Body, beneath the Ribs downward, are a kind of Bathing, whereby the li-  
quor

quour being excluded , the Refrigerating quality , or Coolenesse is onely received.

The third Rule doth onely qualifie the substance of the Blood, making it firmer and lesse subject to Dissipation, and scattering abroad, orto the working heate of the spirits.

7.

To effect this Operation, powder of Gold , or Lease-Gold, or powder of Pearle, precious Stones and Corrals, are good ; being therefore much esteemed by the *Arabians*, *Grecians*, and also Modernes. Therefore to omit fantastickall Opinions, insinuation being made into the substance of the Blood, the spirits and heate having no power

8.

to worke thereon, putrefaction and drying would bee thereby prevented, and Life *prolonged*; yet divers Cautions are observable: First let them bee exactly pulveriz'd, and made into powder; secondly, let their malignant quality, hurtfull to the veines, be taken away: thirdly, beware lest their long abode in the body, being taken with meate, or otherwise received, doe breed dangerous obstructions in the Bowels: fourthly, to avoyd Repletion, or filling of the veines, let them be seldome used.

9. Therefore take them fasting, in White-wine mingled with a little oyle of Almonds, and afterward use some exercise.

10. In this operation use Pearles,  
Cor-

Corrall, and Gold ; for all other Mettals, having some malignant quality, are not so exactly pulveriz'd, or made into powder, and the powder of cleere grasse green stones is bad, being a Corrosive.

But *drugges* of wood may be more safely and effectually used in *Infusions* and *Decocti-  
ons*, being good to make the *Blood* firme, and not dangerous for *breeding* of Obstructions ; and their *Infusions* being taken in Dyet, or Drinke, having no *dregs*, doe easily pierce into the veines.

11.

*Drugges* of Wood are Sanders, the Oke, and Vine ; but hot woods having in them any Rozzen, or Gumme, are not good : but dry Rosemary-stalkes, being a shrub as long-  
K 5 . liv'd

12.



liv'd as many Trees, and such a quantity of Ivy-stalkes as will not make the Potion unsavory may be used.

13.

*Drugs of wood* may be also boyled in Broths, infused into Ale, or Wine before they be setled or refined : But *Guaiacum*, and such *Drugges* must bee put in before the Broaths are boyled, that the substance of the firmer parts of the Wood being dissolved, may remaine in the Broath : but whether Ash bee good in Potions is uncertaine. So much of the Operation on the Blood.

The



*The Operation on the moysture  
of the Body. 4.*

*The History.*

**T**WO kinds of Bodies (formerly mentioned concerning living creatures) are hardly consumed : hard bodies, as Mettals and Stones ; fat, as Oyle and Waxe.

Therefore the moysture of the Body must bee hardened, and made fatty or dewy.

Moysture is hardened by firme foode, by cold thickening the skinne and flesh, and by exercise compacting the juyce, that it may not bee soft and frothy.

Beefe,

I.

2.

3.

4. Beefe, Porke, Venifon, Goat, Kid, Swanne, Goose, and Woode-pigeons, especially beeing powdred, also dryed Salt-fish, oldc Cheefe, and the like, are firme follid meates.

5. Oaten bread, or Miscelline bread made of Pease, Rye, and Barley, is more follid than wheaten bread, and the course Wheaten bread, or browne bread that is full of Brane, is follider than White bread made of purer flower.

6. The *Orcades* feeding on fish, and beeing generally fish-eaters, are *long liv'd.*

7. Monkes and Hermites living sparingly on drye foode, commonly attayned to a *great age.*

Pure

Pure water beeing mingled  
with Wine or Drinke, hardens  
the bodies moisture, and be-  
cause the Spirit of the water is  
dull and piercing, *Nitre* may  
be therewith mingled. And so  
much for the firmnesse of nou-  
rishment. 8.

People living abroad in the  
open ayre, the cold *thickning*  
their *skinne* and *flesh*, no longer  
*liv'd* than Dwellers in houses;  
and in cold Countries, the In-  
habitants attaine unto a greater  
*Age*, than in hot Coun-  
tries. 9.

Many thicke cloathes on the  
bed, or backe, doe loosen and  
soften the body. 10.

Washing the body in colde  
Baths, doth *lengthen life*,  
but hot Baths are very bad.  
Baths of binding Minerall  
waters. 11.



waters were formerly mentioned.

12.

By an easie idle Life without exercise, the flesh is made dissipable and soft, being by stout exercises used without excessive sweating and wearinesse, compacted & hardned. Swimming is also a good exercise, & generally all exercises abroad, are better than within the house.

13.

Frications by a kind of exercise fetching out, not hardning nourishment shall be hereafter handled in its proper and due place.

14.

To make hard moysture, oily, and dewy, is a perfecter worke than hardning, being attended with no inconvenience, whereas hardners of moysture, staying the Consumption,

sumption, and hindering the  
Reparation, and Renewing of  
Nourishment, do thereby fur-  
ther and hinder *long Life*.  
But oilie and iuycy Nourish-  
ment by bedewing the Body,  
is lesse dissipable, and more  
reparable.

This Dewy fat moysture  
of the Body is no tallowy  
fatnesse, but a Radicall Dew  
diffused and spread through  
the body.

15.

Oily fat meates are not  
converted agayne into fat,  
perfect Substances returning  
not agayne into one and the  
same Substance, but Nou-  
rishment doth after matura-  
tion and Digestion breede an  
oylines in the bodies moisture.

16.

For oyle and fat alone,  
and also in mixture and com-  
position,

17.

position, are hardly dissipated and wasted. For water is sooner consumed and Dried than oyle alone, sticking longer in paper or a Napkin before it be Dried.

18. To breede this oylineffe in the body, roasted or baked meate, is better than boyled or stewed, or dressed in any kinde with Water, more oyle beeing Distilled and extracted out of drye substances, than moist.

19. And generally all sweete things doe moysten the body with this oylineffe, as Sugar, Honey, sweete Almonds, Pine-Apples, Pistacke-nuts, Dates, Raysons, and figs; but all sower, salt, sharpe meates doe breede no dewy oylineffe.

Also

Also Seeds, Nuts, and roots, the *Maniches* using no other dyer, are good with meat & in Sawces, for all kinde of bread beeing the confirmer of meats is made of Seedes or rootes. 20.

But Drinke, being the Waggon, carrying downe meate, doth especially moisten and soften the body. Therefore Drinkes not sharpe or sower, but ripe and cleere are best, as VVine (beeing as the old wife sayd in *Plautus*) toothles with age; also stale Beere and Ale beeing not sharpe but ripe and pleasant. 21.

*Metheglin* strong and olde is a good Drinke, but beeing incorporated with Sugar insteede of Honey which is sharpe, as the Water is by 22.



by Chymists thence extracted would bee better, especially after a yeare or fixe moneths age, the rawnesse of the water beeing then gone, and the Sugargrowne subtil and spirituall.

23.

But olde Wine and stale Drinke beeing subtile and full of oylineffe, are also Spirituall and sharpe, and not so Good; therefore Porke or Venison well boyled being laid into Vessels of Wine, Ale, or Beere, the spirits of the wine and of other lyquors feeding thereon will lose their sharpnes.

24.

Also Beere or Ale, bread of Wheate, Barley, and Pease, with Potato roots, Bur rootes, and other sweete rootes, to the quantity of a third part, is better

ter to prolong *Life*, than drink  
made onely of Graine.

Flowers also being not sharp  
or biting, are good sawces and  
sallets for meate, as Ivy-flor-  
wers with Vinegar taste plea-  
santly, and Marigold leaves,  
and Betony flowers in broaths.  
So much of the operation in  
the bodies moisture.

29.



*The Operation on the inward  
parts to make them di-  
gest and drive out  
nourishment. 5.*

*The History.*

**H**OW the Stomacke, Li-  
ver, Heart, and braine,  
the principalls parts and  
fountaines

1.

Fountaines of Concoction, may be comforted, and made to performe their offices, by imparting Nourishment and spirits to the severall parts, and renewing the Body, Physicall Rules and Prescriptions doe declare.

2. The spleene, gall, reynes, midriffe, small guts, and lights being members serving the principall parts, are here considerable, because their Diseases cured by Physicke, may bee derived to the principall parts: But by good digestion, and the soundnesse & strength of the principall parts, life is prolonged, and the Body nourished, and kept from decaying in old age.

3. But Medicines and Dyets agreeable to the state of bodies, and

and comfortable to the foure principall parts, are in Physicke prescribed. For Medicines and Physick are necessary to recover and preserve health, but Life is chiefly lengthned by a good Physicall diet, prescribed in these choise Receipts following.

The stomack resembling the good man of the house, and being the cause of all Concoction and Digestion, must be fortified and strengthened, by being kept temperately warm, retentive, and cleane without oppressing humours; not empty, or fasting, being nourished by it selfe more than by the veines, and lastly in appetite, whereby Digestion is sharpened.

Warne drinks are also very good :

4.

5.



good. For a famous Phyſician would uſually at Dinner & ſupper eat a meſſe of hot broth very greedily, and afterward wiſh that he could caſt it up again, ſaying that he needed not broth, but the broths warmth.

6. At ſupper the fiſt cup of wine, Beere, Ale, or any other kinde of Drinke, muſt bee alwayes warmed.

7. A draught of wine wherein Gold was quenched is good at meales, the Gold having no vertue, but as other mettals, yet Gold quenched in liquor, leaves therein a binding power, without other qualities belonging to metals.

8. Sopps of bread dipped in wine wherein Roſemary and Cierne barke have beene infuſed with ſugar, are better

in

in the middle of meales than wine.

Quinces are good to strengthen the stomacke, but syrrup of Quinces taken alone after meales, and with vinegar before meales, is better than Quinces beeing somewhat too heavy for the stomacke.

Rosemary, Elecampane, Masticke, Wormwood, Sage and Mint, are exceeding good for the stomacke.

Pils of Aloes, Masticke, and Saffron, taken in winter before dinner, are also very good, the Aloes beeing first washed in Rosewater, and the infusion of Dragant in vinegar, and then dissolved in sweet fresh oyle of Almonds.

An infusion of wormwood, with a little Elecampane and Sanders,

9.

10.

11.

12.

Sanders, may be sometimes used in Winter.

13. In Summer a draught of white Wine of the infusion of powder of Pearle, and powder of River Crevises shells, and a little chalke, doth very much refresh and strengthen the stomacke.

14. But all cold morning-draughts commonly used, as Syrrups, Decoctions, Whey, Beere, or Ale, are unwholesome; coolers being not good for an empty fasting stomack, but five houres after Dinner, and an Houre after a light Breakefast they may be used.

15. Fasting often is bad for long life, and so is also all kind of thirst; for the stomacke must be kept cleane, but alwayes moyst.

The

The annoynting of the  
backe-bone over against the  
mouth of the stomacke, with  
good fresh Oyle-olive, of the  
dissolution of Mithridate, is ve-  
ry cōfortable for the stomack.

A bagge of locks of Wooll  
steeped in sharpe Wine, after  
the infusion of Myrtle, Cy-  
tron-Barke, and a little Saf-  
fron, is good to be worne al-  
wayes next the stomack. And  
so much of comforting the sto-  
macke, handled more largely  
in other operations.

The Liver must be kept from  
Inflammation, drynesse, and  
obstruction happening in Age,  
the waterish loosenesse there.  
of being a disease.

To the Rules hereunto be-  
longing, delivered in the Ope-  
ration of blood, these choise

L      Prescrip



Prescriptions may be added.

20.

Pomegranate-Wine, or Pomegranate-juyce newly squeezed into a glasse, may be taken in the Morning with some sugar, and a little Citron-bark, and three or foure whole Cloves, and used from *February* to the end of *April*.

21.

Young Cresses taken either raw, or in broth, or drinke, are exceeding good, and also Spoonewort.

22.

Aloes washed, and allayed, is hurtfull to the Liver, therefore not commonly to bee taken. *Rhenbarb* dissolved in sweet oyle of Almonds, and Rose-water is good for the Liver, being taken before meate, because a dryer, and at severall times, either alone, or with *Tartar*, or a little Bay-

Bay-salt, left by purging away the thinne matter the humours should become tougher and harder.

Take the Decoction of Steele twice or thrice a yeere to loosen Obstructions, and stoppings in the liver, two or three spoonefuls of Oyle being first taken, and the Body, especially the Armes, and fore-part of the stomacke afterward stirred by exercise. 23.

Sweete *Drinckes* keepe the Liver from growing dry, Salt, hot and cold, especially being incorporated, and made of sweete Fruits and Roots, as Raysons, *Injuba*, dry Figges, Dates, Parsnips, Potatoes, and Lickorish. Also *Drinke* made of *Indian Maze*, and other sweete Compounds, 24.

is very good. It is an observation, that the keeping of the Liver fat and soft doth lengthen Life, and the opening of the Liver procures health, in obstructions joyned with inflammations curing also drynes.

25. Succory, Spinage, and Beet, after their pith is taken out, being boyled in water with a third part of white wine, untill they bee soft, are with oyle and Vinegar good ordinary Sallets. Also Sperage-buds and stalkes, and Burre-roots well sod and seasoned, and Broth made with young Vinebuds, and blades of greene Wheate are good. So much of strengthning the Liver.

26. Because the heart receives most benefit or harme by the vapours of the ayre drawne in by

by breathing, or by affections and passions, therefore the former Rules concerning the spirits may bee thereunto applied, but no Physicall Cordials but Antidotes, strengthening the heart and spirits to resist the allayed poyson. These Cordials are formerly mentioned.

A good ayre is better known by Experience than Signes. The best ayre is on a leuell open playne, the soyle being dry, not barren and sandy; but naturally bearing wild Bettony, Fetherfew, and wilde Mints, shaded with some trees, and Black-berry-bushes, and watred with no great river, but with cleare gravelly brooks.

The *Morning Ayre* is healthfuller than the *Evening Ayre*,

L 3 which

27.

28.



which is accounted more pleasant.

29. An Ayre *somewhat rugged*, and stirred with a *gentle winde*, is better than a calme cleare Ayre; and in the *Morning* the *west wind is best*, but the *North-winde in the Afternoone*.

30. Sweet odours and smells are very comfortable to the heart, yet a *good ayre* hath not alwaies a *good smell*; for as pestilent ayres have no very bad smell, so oftentimes wholesome aires are not very sweete and fragrant: but the odour and sent of a *good ayre* should bee interchangeably *taken*, for one continuall excellent odour or sent oppresses the spirits.

31. Noses are good in the open ayre, but growing flowers yeeld the best odours and  
sents,

sents, as Violets, Gilliflow-  
ers, Pinkes, Beane-blos-  
somes, Linden-buds, Vine-  
buds, Honey-suckles, Pel-  
litary-flowers, Muske-Ro-  
ses, (other Roses yeelding no  
great sent) withered Straw-  
berries, Blackberry-bushes  
in the Spring, Wilde Mint,  
Lavendar; and in hot Coun-  
tries the Orange-tree, Citron,  
Myrtle, and Bay: Also wal-  
king and sitting in such sweete  
Ayres is very good.

Cooling smells are better  
for the Heart than hot sentes:  
therefore in the Morning, and  
at Noone, the steame of per-  
fumes made of Vinegar, Rose-  
water, and Wine, put into a  
Brasse-pan, being received  
into the Braine, is very good.

And wine powrd on the earth

L 4

diggd

32.

33.

digg'd or turn'd up, being no sacrifice, yeelds a good scent and smell.

34.

Also Orange-flower water mingled with Rose-water, and Brisk-wine, and being smell'd unto, or infused into the nostrills, is very good.

35.

Small Pills made of Amber, Muske, *Lignum Aloes*, *Lignum Rhodium*, Flower de-luce-roots, Roses, Rose-water, and *Indian Balsam* being chewed, and held in the mouth, are comfortable for the heart and spirits.

36.

Vapours arising from Medicines taken inwardly to strengthen and cherish the Heart, must bee wholesome, cleare, and cooling, hot vapours being naught; for Wine yeelding hot vapours, is like  
Pop-

Poppey in quality. Cleare vapours are such as have more vapour than exhalation, being not altogether smoaky, and oily, but also moist.

The chiefeft Cordials used in dyet are Amber-Grise, Saffron, Kermes, being hot and dry, and for coolers Buglosse, and Borage-roots, Oranges, Lemmons, and Apples. Also powders of Gold and Pearle doe coole the *blood*, and stomacke, leaving no *bad quality*.

37.

Bezar-stone being not taken in Broath, Syrrup, or Rose-water, but in Wine, or Cynamon-water, or some other water not hot or strong, is an approved Cordiall for the spirits.

38.

Observe also that great constant and Heroicall desires doe

39.

L s streng-



strengthen and *enlarge* the heart: and so much of the heart.

40. *Opium*, *Nitre*, and other inferior *drugs* procuring sleepe, are good for the Braine, being the Animall spirits. seate and residence, and protected or annoyed by the stomacke; and therefore *stomacke Cordials* are comfortable also for the Brayne, as these Receipts be, three wherof are outwardly & one inwardly applyable.

41. Bathe the feet every week in a bath made of Lye, Bay-salt, Sage, Camomile, Fennil, sweet Marjoram, & Angelico leaves.

42. Suffumigations also, or perfumes of dry *Rosemary*, dry Bay-leaves, and *Lignum Aloes* (for sweet *Gummes* oppresse the head) are good every morning.

43. No hot *drugs* or Spices, except

cept *Nutmegs*, may bee outwardly applyed to the Head, but unto the soles of the feete they may be laid : but annointing of the Head lightly with *Oyle*, *Rose-water*, *Myrtle-water*, *Salt*, and *Saffron* mingled together, is very good.

A Morning potion of 3. or 4. graines of *Oyle*, of *Bezars stone*, with a little *Angelico seed* and *Cynamon*, once in 14 dayes being taken in the Morning doth strengthen the braine, and thicken & quicken the spirits.

44.

All these *Cordials* taken in Dyet doe comfort the Braine, variety of Medicines being the Daughter of *Ignorance*, many Dishes breeding many Diseases, and many Medicines effecting few Cures. And so much of the Operation on the

45.

the principall parts, for extru-  
sion, and driving out of nou-  
rishment.



*The Operation on the outward  
parts, for attracting and draw-  
ing nourishment. 6.*

*The History.*

- I. **G**OOD *Digestion* of the in-  
ward parts, being the  
chiefe cause of *good Nourish-  
ment*, the outward parts must  
also performe their Offices  
and Duties, that the inward  
faculty may drive out Non-  
rishment, being attracted by  
the outward faculty, then re-  
quiring most strengthning whē  
*Digestion* is growne weake.

The

The outward parts by bodily exercise comforted, and warmed, doe thereby cheerefully attract nourishment. 2.

But exercises attracting new moyſture to the limbes, being violent, doth loosen the limbes, and consume the old moyſture. 3.

Frication alſo and rubbing is in the morning very good for the Body, being afterward lightly annoynted with Oyle; leſt by rubbing, the outward parts, by Reſpiration and vapouring ſhould be weakened. 4.

Exercise, nibbing and chaſing the Limbes together, is alſo very good, being moderate, not ſtraying, or toileſome; for the Body muſt not reſpire, nor ſweat too much by 5.



by rubbing or exercise. Therefore exercise is better abroad than in the House, and in Winter than in Summer. Also after exercise annoynting is good, and before and after violent exercises, as Fencers before and after their prizes were heretofore annoynted.

6. Exercise on a fasting *stomack*, doth by sweating loosen the Spirits and moysture of the Body, and being unhealthfull on a full *stomacke*, is best after a light breakfast, not of Physicall morning potions, or Raysons or Figges, but playne meate and Drinke moderately taken.

7. Exercise must stirre all the Body, not (as *Socrates* sayth) the Knees, or Armes onely, but generally all the Limbes of

of the body, and the posture of the body should bee every houre changed, except in sleeping.

Mortification is a kinde of Vivification and renewing, for hayre shirts, whippings, and all outward austerities doe strengthen the attractive faculty.

8.

Netling is commended by *Cardan* to be good against Melancholly, but for raysing red blisters on the skin, is not to bee allowed. So much of the operation on the outward parts for attracting and drawing of nourishment.

9.

*The*



*The Operation on Food and dyet,  
shewing which is most  
nourishing. 7.*

*The History.*

I.

**P**Hilosophers might better  
than Physitians follow  
common opinion in condem-  
ning many *SerVICES* and *Messes*  
of *meate*, lengthning not *Life*,  
but *preserving health*, for a *He-*  
*terogeneous* mixture of *meates*  
doth more readily nourish the  
veines, breeding better moy-  
sture than one kinde of *meate*:  
moreover, variety excites  
the *Appetite*, and the *Appetite*  
sharpens

sharpens Digestion. So that a various kinde of Dyet according unto the seasons of the yeare, is approved.

Good *Sawces* are wholesome preparatives to meate, preserving *health*, and prolonging *life*.

2.

Course Fare requires strong Drinke, and piercing *Sawces* that may sinke into the meate: but with fine Fare, small Drinke is best, and fat *Sawces*.

3.

At Supper the first cup of drinke should be drunk warme, and a good draught of warme drinke spiced, taken halfe an houre before meate, is a good preparative for the *stomacke*.

4.

Meat, Bread, and drinke being well drest, made, and brew'd, are most nourishing, which

5.



which matters belonging to the Kitching and Buttery, are more necessary to be knowne than the Fables of Gold and Pearle.

6. Boyl'd meate drest with moyst cooling *Samces*, doth not moysten the Body, beeing good in hot sicknesses, but affording no oyly nourishment, boyl'd meats being not so good as roasted and *baked*.

7. Meate must bee *roasted* with a quick suddain fire, not with a slow fire, nor lye too long at *roasting*.

8. Solid meats so corned with Salt, that little or no Salt neede bee eaten therewith at the Table is good. Salt meate beeing better for Digestion, than Salt eaten with meate.

Meate

Meat should be layd to *soake* in convenient Lyquors, before it bee *roasted* or *baked*, as fish is watred and layd in *pickle*.

9

Flesh beaten before *boyling*, becomes tender, for *Partridges* and *Pheasants* taken by Hawking, and Venison killed in Hunting, are very sweete and pleasant in eating. And some Fish is better by beating. Also hard sower Peares, and other fruites beeing rowled and squeezed, do wax sweet and mellow. Flesh beaten and bruised before laying downe to roast, is thereby prepared for Disgestion, and is very *good*.

10.

Bread well Leavened, but lightly salted, and baked in a very hot oven is best.

11.

Of

12.

Of Drinke to *lengthen Life*  
Water beeing no *Life* prolon-  
ger, it is onely observable  
that the parts of Spiritual  
Drinkes, as Wine, Beere, Ale  
and Metheglin, must be sub-  
tile, and the *spirits* gentle, but  
because shortnesse and *Age*  
doe make the parts subtil  
and cleere, but the *Spirits*  
sharpe, therefore some farr  
substance (as was sayd) must  
bee put in Vessells to allay  
the sharpenesse of the *Spirits*.  
Also Drinke beeing kept in  
continuall motion, by carri-  
age at Sea, or in Carts, or in  
Bladders hung on Lines and  
stirred every Day, will by  
such motions become thinne  
and cleere, & by blending the  
*spirits*, be kept from sowerne-  
ness, being a kinde of putrefaction.

Meat

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s,  
at

Meate should by Dressing  
be made easie of digestion for  
old Folkes. But Distillations  
of meate are vaine conceites,  
the nourishing and best part  
thereof ascending not into  
vapour.

13.

Meate and Drinke dissolved  
and mingled together is easie  
of Digestion. Therefore of  
Chickins, Partridge, or Phea-  
sants, beeing first parboyled  
with water and salt, then wip'd  
and dryed, and boyled to a  
jelly in wine or Ale with some  
Sugar, a strong comfortable  
broth is made.

14.

Also Gravic of meate, or  
mince-meat, and Hodg-podges  
well seasoned, are good for  
old Folkes, whose teeth can-  
not be cheewing, prepare their  
meate for Digestion.

15.

The



16. The defect of strong teeth for chewing meate, may be supplied by making new teeth grow, hardly effected without an inward powerfull restoring of the whole body, or by hardning the Gums by binding medicines to serve in steede of teeth, or by preparing and dressing meate, to neede little or no chewing.

17. To exceede sometimes in the quantity of meat and drink and to water the body by great Feasts, and liberall drinking, is sometimes good. So much of the operation of preparing and dressing of dyet.

The



*The operation on the last act of Assimilation or conversion into the like substance. 8.*

THE nature of the last Act of Assimilation or Converting into the like substance, being the intended effect of the three former Operations, may bee opened and declared without Rules.

*The Comment.*

ALL bodies desire to Assimilate and convert Substances into their owne substance. Flame, Spirit, & Ayre, being thinne and Spirituall, doe couragiously performe this worke, but thicke and grosse

I.

grosse substances very weakely, this desire of assimilating being by a stronger desire of rest and ease restrained.

2. For this Desire of assimilating, restrained in the Body, is ineffectuall, untill it bee by heate and spirit freed, excited and actuated; and therefore livelesse bodies doe not assimilate, and living Creatures assimilate, Digest, and convert into their owne substance.

3. More heate is required to make hard Bodies assimilate and Digest, therefore the bodies parts growne hard with Age must bee softened, and heate then weak increased, for helping Digestion. But of preventing the bodies hardness, some Rules were delivered,

vered, and others shall be given heereafter for softning the parts.

For increasing heate take this Rule or Axiom.

The act of Assimilation incited and provoked by heate, a very accurate subtile motion, and most powerfull when bodily motion, the disturber thereof, ceases. For a substance of one kind wil not separate into parts of divers kinds being moved; as Curd will not rise, nor the Whey sinke downe, the Milke being gently stirred. Also running water, nor any water or liquor, will not putresce being continually moved and shaken. Therefore by this Reason this conclusion is interr'd.

4.

Assimilation is performed

M

and

5.



and perfected chiefly in sleepe  
and rest, especially towards  
Morning after good digesti-  
on: therefore sleeping warme,  
using oyntments towards mor-  
ning, or provoking of mode-  
rate heate by an oyled shirt,  
and sleeping afterward again,  
are all very good. So much  
of the last act of Assimilati-  
on, or converting food into  
the substance of the body.



*The Operation for making the  
body tender and young, having  
begun to wither, and grow  
old, and how to soften  
the body. 9.*

**T**Hat good Dyer, and re-  
straint of the spirits doe  
by

by an inward tedious manner of working, make the Body tender, was formerly shewed, an outward and more speedy meanes shall now bee declared.

*The History.*

**A**S *Medea* in the Fable pretended to make *Pelias* young, by boyling the pieces of his dissected body in a Kettle with medicinable *Drugges*: so heere in renewing of *Age*, the inward parts must bee distinguished, and divided with judgement, and by more particular wayes than the body softned.

I.

But this dissection must be in some respect performed, not with any Razour, but with

2.

M 2 judge.

judgement ; for the bowells and inward parts being different, their softning is not effected by the same meanes, but they must be particularly softned , and by other wayes than those which belong unto the whole Body , which shall be first declared.

3. Soften the body with Baths and oyntments, and the like, according to these following observations.
4. Baths and Oyles soften livelesse bodies, attracting and sucking in liquors, but not living bodies, working outward.
5. Therefore common mollifying, softning Baths doe rather draw than soften , and loosen rather than harden the body.
6. The best Baths and Oyntments to soften the body, must have

have these three properties.

Their substance must be like unto the Bodies substance, having an outward nourishing power.

7.

Secondly, that they bee compounded with some piercing *drugs*, infusing the power of other nourishing *drugs* into the body.

8.

Thirdly, they must have (though in a lesser quantity) some binding *Ingredients*, being not sharpe, or sower, but oyley, and comfortable, that the other *Ingredients*, by the exhaling of the body, bee not hinderd in *working*, and making the Body tender, but may have by the binding of the *skinne*, and shutting the pores, a stronger operation.

9.

The warme Blood of *Man*,

10.



or *Beast* is most consubstanti-  
all, or like in substance to *mans*  
body. The invention of *Fici-  
nus* was vaine, imagining that  
*strength* might in old age bee  
renewed, by sucking Blood  
out of the arme of a yong man,  
for nourishment should not be  
equall nor like in substance  
unto the body nourished, but  
subordinate, and inferiour be-  
fore digestion: Substances like  
the Body being best for out-  
ward applications.

I 1.

A Bath of Childrens blood  
was formerly held a fove-  
raigne cure for the Leprosie,  
and to purifie old corrupted  
Bodies: So that some Kings  
using these luxurious Baths,  
were envied by the common  
people.

I 2.

*Heraclitus* to cure his Drop-  
sic,

He, crept into the belly of an Oxe newly killed.

The warme *blood* of Kitlings doth cure Tettars and Ring-wormes, and make new flesh and skinne grow againe.

13.

To stay the bleeding of an Arme or Limbe cut off, or any other wound, put the remaining part, or the wounded limbe into the belly of an Oxe that hath beene newly opened; for the *blood* of the limbe cut off, or wounded, sucking and drawing unto it selfe the warme *blood* of the *beast*, doth stop, and run backe.

14.

Pigeons split asunder, and opened, are in dangerous desperate sicknesses layd to the Patients soles of the

15.

M 4      feete,

teete, the Cures thereby wrought being imputed to their drawing away the malignity of the Disease; howsoever their Application doth comfort the Head, and animal spirits.

16. But besides these bloody Baths and Oyntments, there are other Baths more handsome, cleanly, and effectually.

17. Baths may be made of nourishing substances like unto mans body, as Beefe-sewet, Hogsgrease, Deeres sewet, Oysters, Milke, Butter, whites of egges, wheat-flower, sweet wine, Sugar, and Metheglin.

18. With these *Ingredients* Bay-salt and old Wine may be mingled, to make them penetrate and pierce into the body.

Binding

19. Binding *Ingredients* being  
oily and comfortable, are *Saffron*, *Masticke*, *Myrrh*, and  
*Myrtle-berries* : and all these  
*Ingredients* make an excellent  
Bath.

20. For the powerfull *working* of  
this Bath, foure Rules are ob-  
servable.

21. First, before *bathing*, rub  
and annoint the Body with  
Oyle, and Salves, that the  
Baths moistning heate and vir-  
tue may penetrate into the bo-  
dy, and not the liquors wate-  
ry part : Then sit two Houres  
in the Bath ; after *Bathing*  
wrap the Body in a seare-cloth  
made of *Masticke*, *Myrrh*, *Po-  
mander*, and *Saffron*, for stay-  
ing the perspiration or *brea-  
thing* of the pores, untill the  
softning of the *body*, having  
M<sup>s</sup> layne



laynethus in seare-cloth twenty foure houres, *bee gromne* solid and hard. Lastly, with an oyntment of Oyle, Salt, and Saffron, the seare-cloth *being* taken off, annoint the *body*.

22. And some dayes the Bath must be renewed with plasters and oyntments in the aforesaid manner, and this way of softning must continue a moneth.

23. In *bathing* a good dyet must be kept, and warmth, and warm drinks used.

24. Fomentations or nourishing of naturall heate by the warmth of living *bodies* is good. *Ficinus* saith, that *David* was cherished by the Virgin-warmth of a young mayd, who *being Annoynted* after the *Persian* manner with Myrrh,

Myrrh, had beene a delightfull reviving fomentation.

*Barbarossa* in his old Age by the Jew his Phyfitian, continually apply to his stomacke and sides young Boyes for fomentations : And little Dogs *being* layd to the stomackes of old Folkes, have kept them warme in the night-time.

25.

Some to avoyd Derision, have cut off a peece of their long Nose, or the crooked bunch thereof, and afterward their Nose *being* thrust into an incision made in their Arme, was both healed, and *grew* into a handsomer fashion and forme, whereby the consent of Flesh in healing. Flesh is declared.

26.

Pre-

28.

Prescriptions for softning  
the particular principall parts,  
as the stomacke, lights, liver,  
heart, braine, the marrow of  
the back-bone, the reynes, gall,  
flanke, veines, arteries, sinews,  
gristle, and bones, would bee  
too tedious to set downe: no  
generall instructions, but cer-  
taines notes for practice being  
here delivered.



*How the bodie being purged of  
old moysture, and filled with new  
moysture may be renewed,  
and made yong. 10.*

*The History.*

**T**Hese Positions following  
concerning the principall  
parts

parts before lightly touched,  
are now againe enlarged.

Plough-oxen spent with labour, being put into new fresh pastures, grow fat, and faire, their flesh proving afterward in eating very young and tender. So that flesh may easily be made tender, and by often softning the flesh the bones and skinne may be softned.

1.

Dyets of *Guaiacum*, *Sarsaparilla*, *China*, and *Sassafras*, being long strictly kept, doe first attenuate or make thin, then consume or devoure all the moysture of the body: for the *French pox* being growne to *gumminesse*, and being got into the marrow, and moysture of the body, hath beene thereby cured. Some also by such Dyets being made leane and pale,

2.



pale, have afterward growne fat and fresh-coloured. Therefore in the declining of Age, such Dyets are good to be kept once in two yeeres, thereby to grow young againe, as the Snake doth by casting his skinne.

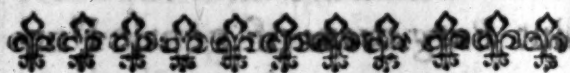
3. It is my Opinion, though I am no Hereticall Puritane, that Purgations often and familiarly used, doe *lengthen* Life more than Exercise or sweating. For as annoynting of the Body, and stopping the pores, and *keeping* out the ayre, and *keeping* in the spirits, doe *lengthen* Life: So by sweatings and outward breathings the good spirits and moysture being not easily repayred, are exhaled and consumed with the excrementitious

tious humours and vapours. But *Purgations* of gentle Purgative, not *gripping* the belly, being taken before Meate to prevent their drying quality, doe worke chiefly on the humours.

These Prescriptions are true, and the Remedies approved, seeming vulgar, but being carefully and diligently tryed, were found to bee good and effectuall Experiments. For so the effects of wise counsell are admirable, and their Order excellent, but their meanes of effecting seeme vulgar, and common.

---

*The*



*The Doores of Death.*

*Artic. 15  
Connexion.*

**T**HE Doores of *Death* are Accidents going before, or following after, or comming with *Death*. For *Death* being not violent, but naturall, by defect of Nature, doth enter at certaine common doores.

*The History.*

I.

**T**HE living spirit subsists by due motion, temperate, cooling, and fit nourishment. A flame needs onely motion and Nourishment, being a simple substance; the Spirit, a compounded substance, destroyed by approaching neerer

rer to the nature of flame.

A flame, as *Aristotle* well noted, is by a greater stronger flame extinguished, much more the spirit.

2.

The flame of a Candle being put into a Glasse, and kept very close, is extinguished by the Ayre enlarged by heate, and thrusting the flame together. And fewell lying too close in a Chimney, burnes not with a *bright flame*.

3.

Fire also by *thrusting & pressing together* is extinguished, and a coale of fire being trodden or crush'd with the Tongs.

4.

But concerning the spirits, blood, or fleame getting into the Ventricles of the *Braine*, doe cause suddaine Death, the spirit *having* no place of residence or motion.

5.

Also



Also violent Fractures and beating of the head, doe cause suddain Death, by straightning the *spirits* in the *ventricles* of the Braine.

7. *Opium* and other strong *Drugs*, procuring unsensiblenesse, doe by thickning the *spirits*, deprive them of motion.

8. Venemous vapours beeing hateful to the *spirits*, are deadly poysons, by whose malignant quality the *spirits* are oppressed, deprived of their motion, and made unable to resist so strong an enemy.

9. Extreame Drunkenesse and Gluttony have caused suddaine Death, the *spirits* not with thicke or malignant vapours, (proceeding from *Opium* or poyson)

poyson) but with abundance of Vapors being oppress.

With the suddain apprehension of *Griefe* and *Feare*, conceived at the relation of unexpected bad tidings, some have suddainly Dyed.

10.

The *Excessive* compression, and *inlarging* of the *Spirits* are both deadly.

11.

Great and suddaine ioyes have deprived many of their life.

12.

Greater Evacuations of water by Dissections for the Drop sic, or violent and suddaine Fluxes of Blood are Deadly, the *Blood* and *spirits* doe avoyde vacuity or emptinesse, and fill up the emptie places repaying hither, flower Fluxes of Blood procuring want of nourishment, but no

13.

no *pouring backe* of the spirits. So much of the compression, and effusion of the spirits causing Death.

14.

Stopping the *breath* is through defect of *cooling dead-ly*, by *choaking* and *strangling*, the motions of the spirits being not hindred, but *cooling defective*; for excessive hot Ayre drawne in for *breath*, doth *choake* as soone as *stopping of the Breath*. As by *burning char-coale*, or by the smell of new whited walles in a close chamber *Iustinian* and others have *beene choaked*. *Fausta*, the wife of *Constantine the great*, was *strangled by the steame of an exceeding hot Bath*.

15.

For *breath* is drawne in by the *Lungs*, and *breathed forth againe* every third part of a minute.

The

The beating of the Pulse, and  
of the Heart, both by the systole,  
or backward motion, or Dya-  
stole, or forward motion, is  
thrice as swift as breathing; for  
the beating of the Heart, could  
it be without stopping, be-  
ing stayd would cause Death  
sooner than strangling.

Delian Dyvers, and Pearle-  
Fishers, through continuall use  
will hold their *Breath* tenne  
times longer than another.

Living Creatures having  
Lungs, hold their *breath* a shor-  
ter or longer time, as they  
neede more or lesse cooling.

Fishes neede lesse cooling  
than other creatures, cooling  
and breathing themselves at  
their Gills. And as other crea-  
tures cannot endure a hot close  
ayre: so Fish in water quite  
frozen



- frozen over, and long covered with Ice, are choaked and strangled.

20. The naturall heate of the *Spirits* is by another more violent heate oppressed, being unable to endure them both without cooling, as may bee seene in burning-feavers, naturall heate being extinguished and Dissipated by hot putrified Humors.

21. Want of Sleepe, is a want of cooling. For motion doth rarifie, make thinne, sharpen, and encrease the heat of the *Spirits*. But by sleep their motion is allayd, and their wandring restrayn'd. For sleepe doth strengthen and excite the working of the inward parts and *Spirits*, and all out-

ward

ward motion, but maketh the living *spirit* rest from motion. Every 24. houres *nature* requires 5. or 6. houres sleepe. Thogh some have miraculously refrained from sleepe, for *Mecenas* slept not a great while before hee dyed.

Nourishment is a third want of *Nature*, suffered by the parts of the Body, not the living *spirit*, subsisting in *Identity* and *Being*, without succession or renewing. And the reasonable Soule proceeding not from Generation, needs no reparation, beeing not subject to Death, as the Animall and Vegative soule, differing both in Essence and Forme from the reasonable Soule. For their confusion without distinction, was the

22.

the Originall of *transmigration*, and many heathen hereticall opinions.

23.

A healthfull body doth every day require food, enduring not to fast three dayes together, unlesse enabled by custome; but sicke folkes can easily fast: and sleepe doth nourish, as Exercise makes the body require nourishment. And some miracles of Nature have lived a long time without meate or drinke.

24.

Dead bodies being kept from putrefaction, will not a long time decay: But living bodies cannot above three dayes subsist, this speedy consumption, being the worke of the living spirit, repairing it selfe, or making the parts neede repairing; and therefore living creatures

by

by sleeping endure longer without food, sleepe being the reception and collection of the living *Spirit*.

A continuall Flux or voyding of blood by the Piles, or by vomiting of Blood, some veyne within being opened or broken, or by wounds, doth cause speedy Death. For the Blood of the veines doth supply and feed the blood of the Arteries, and the blood of the Arteries doth feed the *spirits*.

25.

Meate and Drinke received twice daily, is not all voyded by Extrements, vrine, or sweating, the rest being converted into the moysture & substance of the body, the body growing not bigger, as the repaired *spirits* are not in quantity increased.

26.

N

Nou.



27.

Nourishment must be so prepared and Dressed that the *spirits* may worke thereon. For the flame of a Torch is not maintayned and kept burning by the staffe, unlesse it bee covered with waxe lights, and hearbs alone are no nourishing food. This doth cause the decay in *Age*, the *Spirits* cloathed with Flesh and Blood being few and thinne, and the moysture and blood, old and hard, are unable to nourish.

28.

The ordinary necessities of Nature are these, continuall motion of the *Spirits* in the *ventricles* of the Braine, beating of the heart every third part of a moment, Breathing every moment, Sleepe and Food within three Dayes, the decaying after fourscore years  
of

of age of the faculties of Digestion; these Defects beeing not seasonably supply'd, *Death* will ensue. So that *Death* hath three Doores, the *spirits* fayling in *motion*, *cooling*, and *non-rising*.

The living *spirit* is not like a flame continually lighted and extinguished, without certaine duration and continuance. A flame doth live in a flame, being by contrary qualities only extinguished. But all parts of the Body beeing to the living *Spirit* friends and servants, are also comfortable and serviceable. Therefore the living *Spirit* is of a middle Nature betweene *flame*, beeing a momentary substance, and *Aire* beeing a fixed Substance.

The Destruction of the Or-

i.  
Admonition.

2.

gans of the spirits either by Diseases, or violence, is another Doore of Death : And so much of the Forme of Death.

29.

Convulsions of the Head, and Face, with deepe deadly sighing, being a *kind* of Convulsion, and the extreame quicke beating of the Pulse, the Heart trembling with the pangs of Death ; and sometimes againe beating weakly, and slowly, as the heate beginnes to faile and faint, are two chiefe Signes of Death.

30.

The immediate Signes of Death are, great unquietnesse, tumbling, and striving, raking with the hands, as if gathering lockes of Wooll, striving to take hold, and hol-

holding fast, hard shutting  
of the Teeth, rattling in the  
throate, trembling of the un-  
der-lip, pale countenance,  
confused memory, speech-  
lesnesse, cold sweats, stretch-  
ing out the Body, lifting up  
the white of the eyes, and  
an alteration of the whole  
Face, (the Nose becom-  
ming sharp, the eyes hollow,  
and the cheekes falling) with  
the Contraction and Convul-  
sion of the Tongue, and cold-  
nesse of the lowest parts, and  
sometimes issuing of Blood,  
or seede, loud shrieking,  
short breathing, the fall-  
ing of the lower jawes, and  
the like.

After Death there follows  
immediately a privation or de-  
priving of the Sense and

31.

N 3

motion



motion of the Heart, Arteries, Nerves, and Sinewes, inability of standing upright, stiffnesse of the Nerves and limbs, coldnesse, putrefaction, and stinke.

32.

Eeles, Serpents, and Flyes, cut in pieces will a great while after moove and stirre, Countrey people supposing they would, it suffered, joyne together againe. And the bodies of Birds their heads beeing cut or pluckt off, will afterward leape and flutter. I remember that I saw a Traytor embowelled, whose heart beeing cast into the fire, leaped five foote high, and afterward lower for the space of seaven or eight minutes. Also the old tradition of a sacrificed Oxe, that in embowelling lowed, deserves to be

be beleeeved, thogh it be more certayne that a man executed and embowelled, after his hart was pluckt out, and in the hangmans hand, was heard to utter three or foure words of his prayers, beeing more likely than the relation of the sacrificed Oxe, the friends of the partie executed usually seeing the executioner for a suddayne dispatch out of payne, by the quicke performance of his office; but the Priests were not feed speedily to dispatch their Sacrifices.

To rayse and recover to life such as faint and fall into a swond (in which fits many without helpe would expire) use hot waters; bend the Body forwards, stoppe the mouth and nostrils hard, bend and

N 4

wring

wring the fingers, plucke off  
hayre from the Beard or head,  
rub and chafe the Body, espe-  
cially the face and outward  
parts, cast cold water suddain-  
ly in the face, shreake out a-  
loud, hold Rose-water and vi-  
negarto the nostrils: burning  
feathers and woollin cloath for  
the mother, also the smoak of  
a hot frying pan is good in  
sounding, and keeping the  
body close and warme.

34.

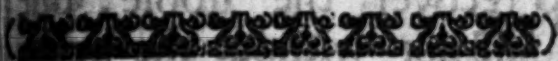
That many laid forth, coffin'd  
& buried, were only in a sound,  
hath bin discovered by digging  
them up agayne, and finding  
their heads beaten and bruised  
with striving in the Coffin. Of  
such a living funerall *John Sco-*  
*tus* that subtle Scholler was a  
memorable example, who by  
his servant absent at his buri-  
all

all (but acquainted with those  
fits wherein hee falling was  
supposed to bee Dead, and so  
buried) being digg'd up againe  
was found in the aforesayde  
manner with his head and o-  
ther limbes beaten and brui-  
sed.

A Player also acting Death  
to the Life in a sound thought  
to put a ieast upon Death, but  
was buried in earnest at *Cam-*  
*bridge*, as many can well re-  
stifie, who were then specta-  
tor. I remember that a Gen-  
tleman desirous to make expe-  
riment of the paine suffered by  
prisoners at their execution,  
told me, that in hanging man-  
ner, getting upon a stoole,  
and casting himselfe off from  
thence, hee swung a while  
about, and then thought  
to



to recover the stoole, but could not, without the helpe of his friend then present, who asking him what hee suffered? He answered that hee felt no payne, but first saw a fire, or a flame, then a kinde of black greenemist, and lastly a pale Sea-blew colour, usuall yisions in frowning. Also a Physician having hang'd a man halfe an houre, recovered him to life by rubbing and hot Baths, professing also to recover any man after halfe an houres hanging, his necke at the first falling downe beeing not broken.



*The Differences of youth  
and Age.*

Artic. 16

I.

THE Scale or Ladder of  
Mans life hath these steps:  
Conception, Quickning in the  
wombe, Birth, Sucking, Wea-  
ning, feeding on Pap, and  
Spoon-meat in Infancy, bree-  
ding of teeth at two yeares  
old, secret haire at twelve or  
foureteene, ability for Gene-  
ration, flowers, hayre on the  
knees, and under the arme-  
holes, a budding Beard, full  
growth, full strength and a-  
gility, Graynesse, Baldnesse,  
ceasing of flowers, and of Ge-  
nerative ability, inclining to  
Drinesse, a creature with three  
feete, Death. The periods  
and

and courses of the minde, as slipperinesse of memory, and such like, not described by yeeres, shall be hereafter mentioned.

2. The Differences of *Youth* and *Age* are these following: In *youth* the skinne is moyst and smooth, in *age* dry, and wrinkled, especially about the fore-head, and eyes: the flesh in *youth* is tender, and soft, in *age* hard; *youth* is strong, and nimble, *age* weake, and unwealdy; in *youth* good Digestion, in *age* weake: the Bowels in *youth* are soft, and moyst, in *age* salt, and dry; in *youth* the body is straight, in *age* bowed, and crooked; the sinews in *youth* are steddly, in *age* weake, and trembling; cholericke humours in *youth*,

*youth*, and hot blood, in *age* Phlegmatick, melancholy humours, and cold blood; *youth* prone to Venery, *age* slow in performance: the moysture of the Body in *youth* oyle, in *age* raw, and waterish, in *youth* many swelling spirits, in *age* few, and weake; in *youth* spirits thicke, and lively; in *age* sharpe, and thinne; in *youth* sharpe and sound senses, in *age* dull, and decaying; in *youth* strong sound Teeth, in *age* weake, worne, and falling out; in *youth* colour'd haire, in *age* the former colour turnes grey; Haire in *youth*, in *Age* Baldnesse; Quicke, and strong Pulse in *youth*, in *Age* weake and slow; in *Youth* sharpe curable Sickneses and Diseases, in



in Age tedious and incurable :  
Wounds heale soone in youth,  
in age slowly ; in youth fresh-  
coloured cheekes , in Age  
pale , or of a deepe sanguine  
red : Youth not much troub-  
bled with Rheumes , Age  
Rheumaticke ; the Bodie  
growes fatter onely in Age  
than Youth . Perspiration and  
Digestion in Age being bad,  
and fatnesse being the aboun-  
dance of nourishment over  
and above that which is per-  
fectly assimilated and conver-  
ted into the substance of the  
Body . And the Appetite is  
sometimes in Age increased,  
by sharpe humours , digestion  
being then weaker : this and  
the rest being by Physitians  
ascribed to the decay of natu-  
rall heate , and radicall moy-  
sture ;

sture; but drynesse in the  
course of Age doth precede  
coldnesse, and the lusty heat  
of flourishing Youth declines  
to drynesse, then to coldnesse.

The affections also of youth  
and age differ: I remember in  
my youth I was familiarly ac-  
quainted at *Poicters* in France  
with an ingenious young Gen-  
tleman, afterward an eminent  
man, who inveighing against  
the conditions of Age, would  
usually say, *that old mens minds*  
*being visible, would appear as*  
*deformed as their Bodies*, wit-  
tily afterward comparing the  
minde's vices in Age to the  
bodies defects, saying *They*  
*were day skinn'd, and impudent,*  
*hard bowell'd, and numerifull:*  
*bleare ey'd, and envious; down-*  
*looking, and slooping, and*  
*Atheists;*

3.

*Atheists* ; *Earth*, not *Heaven*,  
 being their constant Object ;  
*trembling limbs*, *wavering*, and  
*unconstant* ; *crooked finger'd*,  
*greedy* and *covetous* ; *knees*  
*trembling*, and *fearfull* ; *wrink-*  
*led*, and *crasie*. But to make  
 a more serious Comparison,  
*Youth* is *shamefac'd*, and *mo-*  
*dest*, *Age* is *hardened* ; *Youth*  
 is *liberall* and *mercifull*, *Age*  
 is *hard* ; *youth* *emulates*, *age*  
*envies* ; *youth* is *religious*, and  
*fervently zealous*, being un-  
 experienced in the miseries of  
 this World ; *age* *cold* in *piety*  
 and *charity*, through much ex-  
 perience, and *incredulity* ;  
*youth* is *forward* in *desire*, *age*  
*moderate* ; *youth* *light* and *in-*  
*constant*, *age* *grave*, and *con-*  
*stant* ; *youth* is *liberall*, *boun-*  
*tifull*, and *loving*, *age* *cove-*  
tons,

ous, and wisely provident;  
 youth confident, and presum-  
 ptuous; age distrustfull, and sus-  
 picious; youth gentle, and  
 tractable; age froward, and  
 disdainfull; youth sincere, and  
 simple; age cautelous, and  
 close; youth haughty in de-  
 sires, age carefull for necessa-  
 ries; youth a Time-pleaser,  
 Age a Time-rememberer;  
 youth an Adorer of Superiors,  
 age a Censurer. And by ma-  
 ny other Characters imperti-  
 nent to the present matter, the  
 different conditions of youth  
 and age may bee described:  
 But the body growing fat in  
 age, so the Iudgement, not  
 the Fancy growes stronger,  
 preferring safe sure courses  
 before shows & appearances:  
 And lastly, Age loves to  
 prattle



prattle and brag, and being desirous to doe least, is desirous to talke most. Poets therefore feigned, that old *Thon* was changed into a chirping *Grashopper*.



## Canons of the Continuation and Forme of Death.

### CANON I.

**D**issolution or Corruption is by transmigration into another Body.

### The Explication.

**T**here is no utter destruction: Corruption being a disso-

dissolution into Ayre, or reception into some other body. As the Spider, Flye, and Ant being tender, dissipable substances, falling into Amber, are therein buried, finding therein both a Death, and Tombe, preserving them better from Corruption than a Royall Monument. For no Ayre being within, there can be no corruption; and the different nature of *Amber* admits of no Reception from their substance. Wood, or Roots being put into *Quicksilver*, would also remain incorruptible: Waxe, Honey, and Gumme doe also preserve from corruption.

CAN.

## CAN. 2.

**E**very tangible body hath  
 Spirit, covered and encom-  
 passed with a thicke body, being  
 the cause of Consumption, and  
 dissolution.

## The Explication.

**N**O knowne body on the  
 upper part of the Earth  
 doth want a spirit, either by at-  
 tenuation, and concoction of  
 coelestiall heate, or by other  
 meanes: for the concavity and  
 hollownesse of bodies admit-  
 ting no vacuity or emptinesse  
 is fill'd with Ayre, or a spirit.  
 But this spirit here mentioned  
 is no power, efficacy, or per-  
 fection, but onely a thing

invi

invisible body, yet locall, dimensive, and reall: neither is this spirit Ayre, (as the juyce of a Grape is not water) but a thinne body like Ayre, yet different, but the thicke parts of a substance (being naturally slow, and almost immovable) would endure longer, if the working, piercing spirit did not devoure the moysture of the body, and all that is convertible into a new spirit, the former new made spirits alterward by degrees vanishing together. This is evident by the decrease of waight in dried bodies, by venting of spirits, not increasing the weight of a body, but yet by venting making it grow dry.



## CAN. 3.

**T**HE venting of the Spirit  
is the cause of Drynesse, but  
by inward detaining and wor-  
king, they doe soften, putrifie, &  
quicken.

*The Explication.*

**T**HERE are foure workings  
of the Spirit; Drynesse,  
Softning, Putrefaction, and  
generation of bodics. Dry-  
nesse is no proper worke of the  
Spirit, but of the thicker parts  
after the venting of the Spi-  
rits shrinking and uniting toge-  
ther to avoide vacuity or emp-  
tinesse, as burned Bricks doe  
Sea-coale cakes, stale Bread  
and Toasts. Softnesse, is

meene

meere worke of the Spirits, incited by heate, whereby the Spirits enlarging not venting, doe pierce into, and moysten the thicker parts, making them soft and limber, as Fire doth Mettalls, and Waxe; for Mettalls and other stiffe substances, are of a matter fit to restrayne the Spirits, and keep them from venting. Putrefaction is a mixt work of the spirit and thicker parts; for after the spirit (contayning and restraining the parts of the substance) is vented, all the parts dissolve, and returne into their first Elements; because by the Spirits of substances gathering together, putrefied *bodies* stink, by the assembling together of the oylines becoming light, & by the withdrawing of water  
and

and earth, are dissolved, and fall asunder. But generation or quickning being a mixt worke of the spirit, and thicker parts, is performed in another manner, the spirit being totally detayn'd, swelling, and moving locally : but the thicker parts being not dissolved, but following the motion of the spirit blowing and fashioning them into diverse Formes, are generated, and become bodies : therefore the matter quickned is alwayes clammy, limber, plyant, and soft, be thereby fit to detayne the spirit, and to yeeld to the spirits fashioning of parts, such being also the clammy yeelding matter of all Vegetables, and *living Creatures* generated of putrefaction or seed.

C A N.

CAN. 4.

**A**LL living Creatures have two Spirits: dead Spirits, as those in livelesse Creatures, and the living Spirits.

*The Explication.*

**N**Ecessary is the consideration of *Mans body*, as livelesse and unnourished, or living and nourished; the former shewing the wayes of Consumption, the latter of Reparation. For there are in the *Flesh, Bones, Skinnes, Organs*, and the severall limbes of the living body: such spirits as are in the *Flesh, Bone, and Skinne*, beeing separated, and Dead, or in a Dead Carkasse; but the vitall spirits governing

O and



and agreeing with them, is of a different nature, integrall, and constant. They differ in two respects; mortuall dead spirits are not continued, but disjoyned, and inclosed in a thicker body, as Ayrein Snow, or Froath. But the spirit being continuat, passing through certaine Channels, and totally inclosed, is either pervious, passing through small pores, or continuat, and resident in a proportionable quantity to the Body, in a hollow seate or Fountaine whence lesser Rivalets are derived. This seate is the Ventricles of the Braine, being strait and narrow in the baser sort of living creatures, whose spirits being spred through the whole body, have no particular

particular residence, as in Serpents, Eekes, and Flyes, whose parts being cut asunder will move afterward. And Birds, their Heads being pluckt off, will leape and flutter, because their Heads being small, their spirits have therein no particular residence: But nobler creatures have large Ventricles, especially Man: And besides, the vitall spirit is inflameable, being compounded of Flame and Ayre, as the moysture of Living creatures is of Oyle and Water, the inflameablenesse giving it motion and action, as inflameable smoak, before it blaze into a flame, is hot, thinne, and moveable, being when it is a flame, another substance: but the inflaming of the vitall spirits

is more gentle than the flame of the spirit of wine, beeing compounded of an *aiery substance*, and a *mysterious Vnion* of a *flaming* and *aiery nature*.

### CANON 5.

**T**He particular parts have naturall proper Actions, excited and quickned by the vitall Spirit.

### The Explication.

**T**He several parts have severall Actions and Functions, as *Attraction*, *Retention*, *Digestion*, *Assimilation*, *Seperation*, *Ejection*, and *Sensibility*, suteable to the proper Organs in the *Stomack*, *Liver*, *Heart*, *Spleene*, *Gal*, *Braine*, *Eyes*, *Eares*, and

and the rest, and their *Acti-  
ons* are actuated by the vigour  
and presence of the vitall *spi-  
rits*, and by the *heate* thereof,  
as Iron drawes Iron, beeing  
touched by a *Loadstone*, and an  
*Egge* brings a *Chickin* beeing  
actuated by the *Cocks* treading  
the *Hen*.

CAN. 6.

**M**Ortuall dead *spirits* are  
consubstantiall, or like in  
*substance* to *Ayre*, but the *vi-  
tal spirits* are more like a *flame*.

*The Explication.*

**T**He *explication* of the for-  
mer *fourth Canon* declares  
the meaning of this present  
*Canon*, which sheweth also  
that fat oyle *substances* do long



retaine their essence, and being neither consumed much by the Ayre, nor very desirous to resolve into Ayre. Therefore Flame is not enflamed by Ayre, for Flame and Ayre differ as Oyle and Water doe; and by the Canon that saith, the vitall spirits are like the substance, is to be understood that they are more enflaming than the mortuall dead spirits, not more flame-like, or ayrie.

**CAN. 7.**  
**T**HE Spirits desire to multiply, or depart, and congregate with their connaturalls, or like in substance.

*The Explication.*

**B**Y this Canon the mortuall dead spirits are understood

for

for the vitall spirits abhorre departing out of the body, because they find in a neere distance no connaturalls, or like substances, sometimes happily flying forth to the outward parts of the Body, to meete some desired object, but shunning departure. But the mortuall dead spirits desire both; for the spirit finding no happy residence in thicke substances, nor its like, being alone, doth create and make another, by endeavouring to multiply and increase in quantity: And it desireth also to depart and resolve into Ayre; for slender thinne substances (being alwayes moveable) are willingly carryed to their like being neare, as a bubble of water is carried to a bubble,

*flame to flame, and much more willingly doth the spirit depart into the Ayre, beeing not carried to a peece like it selfe, butto a whole Globe of connaturall and like substance. But the departing and venting of the spirit into Ayre, is a two-fold action, proceeding from the desire of the Spirit, and the desire of the Ayre, being an indigent needy substance greedily gathering and receiving spirits, smells, substances, sounds, and the like.*

## C.A.N. 8.

*The detayned spirit having not sufficient matter to beget another spirit, doth soften the thicker parts.*

The

*The Explication.*

A New Spirit is generated of a matter somewhat neerer the nature of a Spirit, as of moisture. Therefore if the Spirit residing in the thicker parts, farre different from their Nature, cannot convert them into a spirit, yet it softens and enlarges them, that it may, being not increased in quantity, have a larger dwelling, and live with more friendly companions in Nature. Also by this *Aphorisme* the Bodies hardnesse may bee softned by detayning the spirits.

CAN. 9.

*The softning of the parts of the Body is best wrought, when the spirit doth neither depart, nor generate.*

O 5

The



*The Explication.*

**T**HIS Canon dissolves a knotty doubt, in softning by detayning the spirits; for if the spirit not vented doe deuoure inward moysture, the softning of the parts doth not advantage their continuing in their essence, but rather their dissolution and corruption. Therefore the detayned spirits must bee cooled and restrained, lest they bee too active.

## CAN. 10.

**T**H E beate of the Spirit to renew and make the Body young, must bee strong not violent.

The

*The Explication.*

**T**HIS *Canon* also dissolving the aforesaid doubt, shews the temper of heate fit to prolong life ; for howsoever the spirits be detayn'd, or not, yet their heate should rather soften hard substances, than devoure soft, softning rather than drying : For such heat causeth good Digestion and Assimilation ; but this heate must have these properties : first, slowly, not suddainly enflaming : secondly, not violent, but moderate : thirdly, equall, not disordered, being sometimes greater, sometimes lesser : fourthly, not languishing, nor soone extinguished. This Operation is very subtile and profitable, being partly explained

plained in the Remedies prescribed for *infusing into the Spirits* a strong working heate, not *predatory*, or devouring.

## CAN. II.

**T**H*E thickning of the Spirits substance doth lengthen life.*

*The Explication.*

**T**HIS Canon is subordinate to the former; for the thicke Spirit is capable of all those foure properties of heate formerly mentioned, the manner of thickning is shewed in the first Operation.

## CAN. 12.

**A** *Bounty of Spirits are more hasty to depart and get forth, and more consuming than a small quantity of Spirit.*

The

*The Explication.*

**T**His Canon is cleare and evident, for the bigger, the stronger. As great flames breaking forth with greater violence, consume more suddainly; therefore exceeding plenty, or excessive swelling of the *Spirits* doe hinder long *Life*. For *Spirits* maintaining Life and the Body in good plight are sufficient.

CAN. 13.

**T**He *Spirits* equally diffused through the Body, is not so hasty to depart, nor so devouring as being unequally placed.

*The*



*The Explication.*

A Sabundance of spirits generally diffused, is an enemy to durablenesse: so is store of spirits not dispersed. Therefore the spirit being more diffused, consumes lesse; for Dissolution begins in that part where the spirit is loose. Therefore Exercise and rubbings doe lengthen life, because motion doth very finely blend and mingle.

## CAN. 14.

THE disordered motion of spirits makes them hastier to depart, and more consuming than a constant equall motion.

*The Explication.*

**T**HIS Canon holds in live-  
lesse creatures; for ine-  
quality is the mother of Dis-  
solution, but in living crea-  
tures ( whose Consumption  
and Reparation is conside-  
rable ) Reparation proceed-  
ing from Appetite, and Ap-  
petite being sharpened by va-  
riety, it is not absolutely, but  
respectively true, this variety  
being rather an alteration than  
confusion, and a constant in-  
constancy.

## CAN. 15.

**T**HE Spirit in the solid  
frame of the Body is unwil-  
lingly detayned.

*The*

*The explication.*

**D**issolution is generally abhorred, but more or lesse according to the *thicknesse* and *thinnesse* of substances. The *thinner bodies* being driven into straighter narrower passages. For *Water* will runne through where *Dust* will not passe, and *Ayre* is more penetrative and piercing than *Water*, and yet their penetration is bounded. For the *spirit* will not passe through exceeding narrow pores, thereby to get forth and depart, for the *spirit* being encompassed with a hard or oyley and clammy body, not easily divisible; is bound and imprisoned, and not desirous to depart. Therefore the *spirit* of Mettalls and Stones

Stones will not in an *Age* depart, unlesse they be melted or dissolved with strong Corrosive waters.

In clammy *substances* also the *spirits* are not desirous to depart, as in *Gummes*, though with lesse heate dissolved. Therefore the hard juyce of the *body*, and the closenesse of the *skinne*, and the like (caused by dry nourishment, *exercise* and cold *ayre*) do lengthen life, because they keepe the enclosed *spirits* from departing.

C A N. 16.

[N Oly fat *substances* not clammy, the *Spirits* are willingly detayned.

The



*The Explication.*

**T**HE Spirit not incited by the Antipathy of an encompassing Body, nor fed by too neere likenesse of a Body, doth not strive much to depart. As in oyley substances being not so troublesome to the spirit as hard substances, nor so like it as watry substances, nor tempted forth by the flattery of encompassing Ayre.

## CAN. 17.

**T**HE suddaine departure of the watery humour, doth make oyleinesse endure the longer.

The

*The Explication.*

**V**Vatery spirits, as was sayd, being like Ayre, doe sooner depart than Ayre, oyly spirits slower, having not so much affinity with ayre. But both these moystures being in most bodies, the watery spirit doth vent before the oyly, and the former getting forth by degrees, carryeth with it the latter. Therefore light drying is healthfull, making the watery humour expire, not forcing out the watery humour, thereby becoming more perfect, and both hindering putrefaction, and preserving the body yong. And therefore light rubbings and exercise breathing the body, not procuring sweate, doe exceedingly lengthen life.

CAN.

## CAN. 18.

**T**HE exclusion or keeping out  
of the ayre, lengthens life, o-  
ther inconveniences being a-  
voyded.

*The Explication.*

**T**HE evolution or departing  
of the *spirit*, as was sayd,  
is a two-fold action, procee-  
ding from the *Appetite of the  
Spirit and of the Ayre*. The  
former Action may be stayed  
and taken away by Oynt-  
ments, the Remedies for the  
inconveniences ensuing there-  
on, being *prescribed* in the se-  
cond Operation.

CAN.

CAN. 19.

**B***T* young spirits being put in-  
to an aged body, the course of  
nature may be suddainly brought  
about againe to youth.

*The Explication.*

**T***H*E Spirits are in Nature  
like the highest wheele tur-  
ning about the other wheelles  
in *Mans body*, and an especi-  
all *Engine to lengthen Life*. Be-  
sides, the *spirits* are easily and  
soone altered. For *Operation*  
on the *spirits* is two-fold, one  
by *Nourishment* being slow and  
*indirect*: the other suddaine,  
& directly working on the *spi-  
rits* by vapors, or by *affections*.



## CAN. 20.

**T**HE moisture of the body being hard and oyle doth lengthen life.

*The Explication.*

**T**HE Reason is grounded on a former Position, that hard and oyle substances are hardly dissipated or dispersed. But yet (as was sayd in the tenth operation) hard moisture being lesse dissipable, is also lesse reparable, and an inconvenience therefore joyned with a convenience can produce no great effect. But the oyle moisture being not dissipable, and also reparable, is therefore diligently to be regarded.

## CAN. 21.

**S**oyle, thinne, piercing substances, without gnawing Accrimony

*crimony or sharpnesse, doe breed  
only moysture.*

*The Explication.*

**T**HIS Canon is more difficult  
in practice than in under-  
standing: For all piercing sow-  
er and sharpe substances doe  
dry and corrode, hardening  
moysture: but the penetration  
of the subtile substances with-  
out violence, doth bedew and  
water the body, as was large-  
ly described in the fourth and  
seventh Operation.

CAN. 22.

**A***ssimilation or Digestion is  
best performed, when all lo-  
cal motion doth cease.*

*The Explication.*

**T**HIS Canon in the Cōment  
on the third Operation is  
sufficiently explained.

CAN.

## CAN. 23.

**N**ourishment received by outward meanes, not onely by the stomacke, would lengthen life, if it may be effected.

## The Explication.

**N**ourishment doth work in a compasse course, but infusions more suddainly: therefore outward nourishment would be good, because the faculties of digestion doe faile in age. And inward Nourishment joyned with outward Nourishment by baths, oyntments, and glisters, would be more powerfull and strong.

## CAN. 24.

**D**igestion being weak to drive out nourishment, the outward parts must be comforted to draw forth nourishment.

The

*The Explication.*

**T**His Canon and the former are not the same: for attraction of outward nourishment differs from Extraction, or drawing out of inward nourishment, but both by several meanes doe helpe weaknesse of Digestion.

CAN. 25.

**A**LL suddaine renewing of the Body is wrought either by the Spirits, or by softning.

*The Explication.*

**I**N the Body there are spirits and parts, where Nourishment by a compasse-course worketh, but vapours and affections doe work suddainly

P

on



on the spirits, and softning on the parts: yet externall Nourishment and softning must not bee confounded, softning intending not to nourish the parts, but make them more nourishable.

CAN. 26.

*Softning is wrought by like substances, by piercing and shutting substances.*

*The Explication.*

FOR Consubstantials, or like substances doe properly soften, conveying substances drive in, and binding shutting substances doe retaine, and restrain Perspiration or breathing forth, being a motion contrary to softning: Therefore (as was said in the ninth

*Operati*

*Operation* ) softning cannot be at once effected, but by an orderly proceeding: First, by excluding and keeping out the liquor by thicke Oyntments, because the outward thicke infusion doth not supple the body, but the subtile vapours thereinto penetrating and piercing. Secondly, by softning by Consubstantialls, and the like substances, for Bodies by the gentle touch of like substances doe open and loosen their pores. Thirdly, by divers of the like substances and binders restrayning Perspiration. Afterward binding shutting Plasters and Oyntments are good & applyable, untill the subtile softnesse of the body be growne hard and solid.

CAN. 27.  
**T**H E frequent renewing of  
 reparable parts, doth bedew  
 and moysten the lesse reparable.

*The Explication.*

**I**N the beginning of the Hi-  
 story, the perishing of the  
 more reparable, and lesse re-  
 parable parts together, was  
 called the high way of Death,  
 and therefore the Reparation  
 of these parts should be most  
 intended. For as *Aristotle*  
 well observed, that in Plants  
 new sap passing through the  
 boughes, doth refresh the bo-  
 dy also: so in like manner, by  
 often repairing the flesh and  
 blood of the body, the Bones  
 and Membranes, and other  
 lesse reparable parts, by the  
 passage of new moysture, and  
 being

being cloathed with new flesh  
and blood, may be moystened  
and renewed.

CAN. 28.

**C**ooling not passing by the sto-  
macke, doth lengthen life.

*The Explication.*

**F**OR a strong cooling of the  
Blood, is necessary to pro-  
long Life, which cannot bee  
effected inwardly without  
hurting the stomacke and bo-  
wels.

CAN. 29.

**C**onsumption and reparation  
being both effected by heate,  
doe by their conioyned Operation  
hinder length of Life.



*The Explication.*

**A**Ll great workers are destroyed by the mixture of Natures, helpfull and hurtfull in severall respects. Therefore Judgement in practice must distinguish good heates from hurtfull.

## CAN. 30.

**D**iseases are curable by Medicines, but Life must be lengthned by Dyets.

*The Explication.*

**A**ccidentall Diseases their Causes being taken away, doe cease; but the continuall course of Nature flowing like a River, must bee stopt, and turn'd backe by Dyets, whereof there are two kinds: set dyet used at certaine times, and familiar

familiar dayly Dyet. Set  
Dyets are more powerfull, be-  
ing able to turne backe Na-  
tures course, and sooner  
change and alter the Body  
than usuall Dyets. In the *In-  
tention* three set Dyets are  
onely mentioned, the Dyet  
with *Opium*, the Dyet for  
softning, and the Dyet for  
making leane, and renew-  
ing the Body.

But in dayly Dyet, these  
Prescriptions, good also in  
set Dyets are most effectu-  
all; Nitre, and Drugges sub-  
ordinate to Nitre, the go-  
vernment of the Affections,  
and the kinds of Studies  
Coolers not passing by the,  
stomacke, oylly Drinkes,  
making the Blood firme,  
by Potions of the Powder

of Pearle, and wood *Drugs*,  
Oyntments to keepe out the  
*Ayre* and keepe in the *Spirits*,  
outward heaters to further *as-*  
*similation* after sleepe; avoy-  
ding inflamers of the *Spirits*,  
infusing into them a sharpe  
heat, as Wines and hot Spices,  
and the moderate and seasona-  
ble use of *Drugges*, infusing a  
strong heate into the *Spirits*, as  
Saffron, Cresses, Garlick, Ele-  
campane, and compositions of  
*Opium*.

## CAN. 31.

THE living *Spirit* doth im-  
mediatly perish, being de-  
stitute of motion, cooling, or  
nourishment.

The

*The Explication.*

THESE are three Doores of Death formerly mentioned, being the proper and immediate passions of the *spirit*. For all the Organs of the principall parts serve them, in performing their Offices. And the destruction of the Organs doth cause their Defectiveness. Therefore all other wayes to Death meete in these three commonroades. But the Fabricke of the parts is the Organ of the *spirit*, as the *spirit* is of the reasonable Soule, being immortall and Divine.

CAN. 32.

FLAME is a momentary Substance; Ayre a fixed; the living spirits in creatures is of a middle Nature.



*The Explication.*

**T**HIS Canon requires a deeper search, and larger Explication than is here requisite. Flame is continually generated and extinguished, and continued only by succession. But *ayre* is a fixed *body* not subject to *dissolution*, for though the *ayre* doth out of moisture generate new *ayre*, yet the olde *ayre* remaineth, whence proceedeth the over-burnding of the *ayre*, mentioned in the *title* of *Winds*. But the *spirits* participating of the *nature* of *flame* and *ayre*, is nourished by *Oyle* being of the same kinde with *flame*, and by *ayre* homogeneous to *water*. For the *spirit* is not nourished by an oyle or waterish substance, but by both. And

And though *ayre* and *flame*, & *oyle* and *water*, are hardly blended and compounded, yet they agree in a mixt body. The *ayre* rayſing quicke and delicate conceits in the Fancy, and the *flame* enciting noble active Deſires in the Soule. The continuance alſo of the *ſpirit* is compounded, beeing neyther ſo momentary as *flame*, nor ſo fixed as *ayre*. And therefore is not accidentally extinguished like a *flame* by contraries, for the *ſpirit* is not ſo hard beſet with Deſtructive qualities. But the *ſpirits* are repayred by lively freſh Blood, inſinuated through the *Arteries* into the *Braine*, by a ſpeciall manner of *reparation*, not now to be mentioned.

FINIS.